

THE  
True watch, and  
of life.

Or  
A DIRECTION FOR  
The examination of our former  
estate, and for the guiding of the  
whole course of our life, (according to  
the word of God,) whereby we may  
improve the last day to the best  
advantage, and to further our day-  
ly growth in C<sup>r</sup>ist.

The second edition corrected and enlarged.

Beginne I have set before thee this day, life and  
good, death and evil. Dent. 30. 15.

If wee would iudge our selves, we should  
be iudged. 1 Cor. 11. 30.

Them that honour me I will honour, and they  
that despise mee shall be despised. 1 Sam. 2. 30.

AT LONDON

Printed by G. Ell, for Samuel  
Cham, and are to be sold  
in Pauls Church-yard  
of the Bul-head.

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To the right Honou-  
rable, *Henry Earle of Huntingdon,*  
*Lord Hastings, Hungerford, Botre-*  
*auz, Molines and Moiles,* my  
singular good Lord.

**I** Hane studied (right Ho-  
norable) what way I  
might manifest my thank-  
full minde, for the ex-  
ceeding fauours, where-  
with I and mine are bound vnto your  
house for ever. I finde none more likely,  
then if I might add: some-what (after  
the faithfull and happy trauels of others)  
to your present and immortall honour.  
Considering therefore, that the G O D  
of heauen, hath set you in so high a place,  
not onely in his owne eye, but also in the  
view of your Countrey, to bee beho!den of  
all, as a marke, for the saluation or per-  
dition of very many, and that little faul-  
tes in your Honour, must needs much blemish

A 2      you,

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# The Epistle

Iam. 1. 25.

you, as a vertuous life shall make you glorious: I haue indured for my part, to put into your hands, a true glasse and perfect mappe, a glasse which will not flatter you in shewing your spots, because it is the Lords, a mappe which will not deceine you, for the narrowe way of life, because it is bounded by the Lord himselfe, troden by our Saviour, with all his holy Saints, which haue gone before you: yet so small as you may ener carry in your bosome. My humble suite at the hands of the Lord and your honour is this, that when you haue tried them to be such, (where the superstitious Papists spend some houres dayly in their blinde deuotions) you would bind your selfe by a constant vowe before the Lord, to spend but one houre weekelie, besides other your holy exercises, in viewing your selfe in this Chri stall glasse, desirous to clense your spots hereby, and to consider your waies according to this mappe, labouring so to direct your steppes: for setting your selfe with resolute purpose of heart to walke herein all your daies, you haue

Iam. 1. 23

24 25.

Ps. 1. 9. 59

Act. 11. 23

# Dedicatory.

haue the Lordes owne promise, that hee will make you truly honorable in the sight of all men, as euer was any of your Progenitors, so as your very enemies shall acknowledge it, and bee afraide of you: and that hee will moreouer prolong your daies, and giue you a gard of his glorious Angells for your safety, to beare you in their hands in the day time, and in the night season, when you are secure, to pitch their tents about you: your Country shall be blessed, that euer G O D vouchsafed such a light vnto it. Where any point seemes doubtfull, there make a marke, walke in the rest untill the Lord cleare that vnto you. As this shall adde vnto mee ioy, so for thousands which nowe pray for the increase of this honour, many times ten thousands shall euer praise the God of heauen for you. Now is the time, all mens eyes are vpon you. Your honour knoweth the prouerbe well. Magistratus virum indicat. Strine forward cheerfully (most noble Earle) in this narrow waie of life, according to the hopes now long

1 King. 3.  
11 12 13.

Deu 4. 6.  
7. & 8. 10  
11. 12. 13.  
Psa. 91. 11  
12.  
and 347.

1 King. 10  
8. 0.  
Phil. 3. 15.

2 Ioh. 1. 2.  
3 4

Mat. 7. 14.

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Apoc. 21

26. 27

Apo 22

14. 15.

Mat. 7. 13

Mar. 8. 36

Ap. 10. 5. 6

Luk. 12. 20

21. 34. 35

36.

He. 3. 7. 11

Plal. 56. 12

& 50. 14

conceined of you, following herein all the  
worthies of the heauenly Hiernsalem, and  
you shall liue with them immortallie: but  
if you should turne to the broadwaie of all  
the world ( which the Lord for-bid ) you  
must perish with the world eternally. The  
Angell hath sworne it, Time shall bee no  
more, but how soone it is unknowne unto  
you. Take it now while it is called to daie;  
paie your vowes and shine for euermore.  
Dan. 12. 3.

Your Honours for e-  
uer most bounden.

*I. Brinsley.*

## *To the Christian Reader.*



Onsidering ( Christian Reader ) that in euerie place , all those who haue found any sound comfort in the Gospel, are desirous to expresse the same in their conuersations , by walking in thankfulnessse as it becommeth the seruants of Christ, to adorne their profession , and yet notwithstanding the greatest part doe much fayle herein : I haue thought it my bounden duetie to afford vnto the such helpe as God hath vouchsafed mee in this behalfe. For alas it is too manifest, that too many euen of them , doe omit sundrie and these most necessary dueties , as by looking perhaps to some of the duties of the first Table, neglect the second, or to the second onely omit the first , which is called the great commaundement : or looking onely to the law, are too short for the gospel:

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or boasting of faith, regard not works. Others lie in fearefull sinnes through ignorance hereof. And very manie are obserued dailie to fall into grievous offences, to the dishonour of Christ, and discredit of their profession: yea to the griefe of the godly, offending the weake, hardning the vngodly, opening the mouthes of the Papistes, and Atheists, with all the profane, to blaspheme the glorious name whereby we are called. And not onelie so, but more also, to the wounding of their owne consciences, and giuing aduantage to Sathan, to accule them before the Lord. Nay iudrie of most vp-right hearts, and who haue made good proceedings in godlinesse, are yet knowne to lie languishing vnder the burthen of their sinnes, and feare of Gods displeasure, through want of knowledge howe to finde out their speciall offences, whereby their consciences are disquieted, and Gods hand doth lie so heauily vpon them: Many  
lining

## *to the Reader.*

liuing in continuall doubt, whether they bee in the fauour of God or no. great multitudes in all places ordinarily thrusting themselves vnreuerently into the presence of the Lord, to the worde, sacraments, and all other exercises of the seruice of God, without any examination, or preparation of their hearts before, to the prouoking of the grieuous wrath of the Lord thereby. Now for these (I say) and for al other, whose desire is to walke with God, and bee pleasing vnto him, finding the true felicity that is in Godliness, I haue thought my selfe bounde by the Communion of Saints, to offer this my poore labour, which first was vndertaken for my selfe and some priuate friends: the better to preuent all the former euills, and for the more easie obtayning the benefits following such a carefull watch. Herein I haue vsed the helpe of sundry learned and Godly diuines, following chiefly the direction of those

## The Epistle

M. Green-  
ham in the  
comfort of  
an afflicted  
conscience  
pag. 130  
M. Perkins  
of the pra-  
ctice of re-  
pentance  
cap. 7.

two holy men of God, Maister *Green-  
ham* and *M. Perkins*; whose writings  
were the first occasions of thinking  
hereof: the one requiring this exami-  
nation necessarily vnto true and sound  
repentance, the other for the thorough  
curing of the wounded conscience.  
And hence also I haue bin more inco-  
raged, to make this publike, not vpon  
any vaine or by respect, but by some  
gracious experience which I haue  
known of the profit hereof in both ac-  
cordingly: especially in restoring some  
of no meane note, from much trouble,  
& horreur of conscience, to exceeding  
ioy, and strong assurance, when all o-  
ther meanes haue fayled. Neither can  
this seeme strange to any, considering  
it aright; for what is it that brings that  
peace and ioy of conscience passing  
all vnderstanding to a Christian soule,  
but an assured testimony of our con-  
science, that wee doe not lie in any  
one sinne, so farre as by wise searching  
wee are able to finde it out, but hate  
and

## to the Reader.

and abhorre euen the very least? and contrarily, that we haue begun, and so striue on forward to walke in euerie commaundement of God without re-proofe: and that of true loue to our Lord and Sauour: for to such a soule onely all the promises doe appertaine as they are applied thorough the whole Booke of GOD. In a worde I haue beene more imboldened, by obseruing daylie, how on the one side the Godly preachers, vpon euery occasion, calling men to repentance, exhort all earnestly with the Prophet *Jeremy* to examine and trie their waies, & turne againe vnto the Lord, if euer they wil finde mercy with him: which worke of examination hardly one of a thousand knoweth how to performe in any good measure, as may bring true comfort vnto their soules. And on the other side, how many of our simple seduced brethre, haue bin drawn to a dislike of our religiō & a liking of popery, by this especially, because ours, (as they say)

Lam. 3. 39  
40.

## *The Epistle*

*Esa. i. 12.*

*Deu. 4. 2. &*

*12. 31. 32.*

*Act. 13. 48.*

*2. Tim. 2.*

*25.*

say) is a religion of carnall libertye, theirs of holinesse, ours full of diuisions and vncertainty, theirs of perfect vnity, that they also may see hereby, that ours is indeede a religion of perfect holinesse and vnity prescribed by the Lord himse'fe, whereunto so many of vs as are truly called to the sound profession of it, do striue instantly to attaine day and night: so worshipping the God of our fathers, in spirit and trueth: walking in the selfe same narrow way of eternall life. And that all their imagined holinesse is nothing for the most part, but meere superstition, in outward shewes, of mens inuentions, concerning which, GOD will aske them one daie, who hath required the at their hands, altogether neglecting most of the dueties or true piety, as those of the first table: that so they perceiuing how they haue beene deluded, (may at least some of them whom God hath ordayned vnto life) come out off the snare of the deuill, and

## to the Reader.

and ioyne themselues to vs againe : so to escape that torment which all that receiue the marke of the beast, by any such submission to that Romaine Antichrist must endure for euermore. With whom this holinesse of our religion cannot preuaile, let them open their eyes and behold what euident witnessse GOD hath giuen vnto it from Heauen, and against Popery in these our daies, confessed by all for the present vnlesse more obstinate then *Pharo*: I appeale to their consciences. First in our three miraculous deliuerances, as of Israell from Egypt. as from the intended inuasion in the yeare 1588. by the winds after generall fasting and prayer in all the Land. From their long threatened day by bringing in our soueraigne King in such a peace, through a feare cast on the enemye, that a dogge did not wag his tongue against ~~any~~ From the gun-powder plot at the very instant, by their owne letter, and immediate motion of the heart

Apoc. 14.  
9.10.11

Exod. 11.7

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heart of our King. Secondlie in making their owne bloudie deuises their owne and onelic ruine. Thirdlie in manifesting to all the world that Popery is vpholden by lying and murder, the Speciall workes of the detill and brands of his seruants, and that himselfe hath alone vpholden the Gospell against all the subtilltie and power of Hell. If notwithstanding these and al other meanes whereby the Lord hath so oft and cleerely conuincd them, they will stil set themselves with *Pharo*, to fighte against him, and pursue their bloudie practises against his Israel, they may proceede: yet let them knowe for certaine that hee will once againe get himselfe greater glorie of them, in the hearte of the Sea, in their vtter ouerthrowe and our finall deliuerance from them. When hee hath first sufficientlie humbled vs by them, and prepared vs thereunto. But for you my brethren, who haue seperate your selues from communion with vs  
and.

## *to the Reader.*

& with our assemblies, or are inclining  
thereunto. I would craue these two  
things of you: first with what spirit you  
can cōdemn that to be no true Church  
of God, which protesting against all  
the Idolatry of Antichrist, professeth all  
this way of life, which whosoener  
walketh in is vndoubtedlye the Child  
of God and shal haue eternall life, not-  
withstanding all his other errours, slips  
and infirmities. Secondly how you dare  
depart or draw others out off the bo-  
some of this Church to so many euills,  
as must needs follow vpon you bodely  
and spirituall, seeing out of the true  
Church is no saluation, & therefore you  
are left vtterly destitute of all promyses  
& so of al true comfort prouidence and  
protection. I call you still brethren be-  
cause I am perswaded that many of you  
truely professe & strīue to walke with  
vs in all this way of life & so keepe the  
inward Communion with vs, howsoe-  
uer thorow ouer great a conceipte of  
your owne perfection, and discontent-  
ment

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ment thereupon, with to vncharitable censuring of your brethren you haue made this grieuous rende, forsaking our outward fellowship; and because I hope (as I earnestly pray day and night) that GOD will perswade you to returne againe vnto the tents of *Shem*. Hearken to the Lordes Councell in time and trie well this our path, least you repent too late. And for all of you beloned in the Lord, who holding soundly the Communion of Saints doe professe sincerely, all this trueth of GOD to your immortallitie, and desire the peace and prosperitie of Sion. I humbly beseech you in the name of the Lord Iesus Christ and by our appearing before him that we our selues looke well to these two things. First that we every one of vs indeauor to walke more warily and conscionablie in every part of this way of life as in wordes we professe it, that we be not condemned of our owne consciences. And secondly that wee learne to loue them

## *to the Reader.*

them most who walke in oft holily and  
vblameably heerein as they are most  
deare vnto the Lorde, and then shall  
we soone see all our contentions at an  
end, the Lord glorified in our holy a-  
greement and magnifying his power  
and mercy in continewing our deliue-  
rances and the distruction of all our e-  
nemies : the Kingdome of Christ to  
come with power, the Kingdome of  
Sathan and Antichrist to fall downe  
like lightening. Pardon mee there-  
fore, that I haue presumed to offer  
this vnto thee, seeing that how plaine  
foeuer it is, yet it may prooue profita-  
ble ( as I hope ) to many thousand  
poore soules, who want leasure or abi-  
lity to search greater volumes, beeing  
so brieft and easie for all : and also  
that it may be for me as the widowes  
mite throwne into the treasure of the  
Lord : and the surest pledge of my  
care for my Christian friends, and of  
my hearty desire towards the Church  
of God : being that wherein I my selfe  
B haue

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haue euer found true comfort. If thou be one who by reason of thy ripenesse and perfection, despisest it, as hauing no neede of any such a helpe, yet haue compassion of thy brethren: neither knowest thou what a day may bring forth: or if thou seest the good that may come to very many by such a course, helpe to perfect, that which is here thus begun, or at least, if God shal perswade thee, of the benefit which thy selfe may reape hereby, spend one houre with me constantly euery weeke in trying thy waies, and turning thy feete vnto the tellimonies of the Lord. If thou thinke the whole course ouer long, yet thou maiest soone run ouer the seuerall heads, chiefly of the \* lawe & Gospell, taking most paines in those which most neerely touch thine owne wants, and infirmities, and after thou hast marked them out by diligent obseruation of thy selfe: so struiuing hard forewardes to- wardes the marke, or if thou say, that  
some

They are  
for molt  
part set  
downe in  
small let-  
ters to  
helpe here-  
in.

## to the Reader.

some duties doe not concerne thee:  
the fourth, fift, and sixt benefits of this  
examination will teach what vie to  
make of the whole. And then as I can-  
not doubt of thy hearts affection, and  
supplications for mee, so the whole  
land shall fare the better for thee, and  
thy praiers: though the chiefe comfort  
and blessing shall turne into thine  
owne bosome. This watch of the Lord  
duely obserued, beeing vnto thee as  
the Arke of Noah, what euills soeuer  
come vpon the world, thy Lord and  
Saviour shall be glorified by thee, the  
Godly edified by thy holy ensample,  
the wicked conuerted, or at the least  
haue their mouthes stopped,  
and be left more with-  
out excuse.

Gen. 7. 1  
Eze. 9. 4. 5  
6.  
2. Pet. 2. 5  
7. 8. 9.

First meditate seriously of these worthy places of Scripture, and so proceed with an vnderstanding heart, hoping at length to be fully conformed to the heavenly patterne, & the Lord fulfill all thy desire.

Thou that  
hast Da-  
uids spirit  
haue his ec-  
cho in thy  
heart to say  
in euery  
parte here-  
of.

This oh  
Lord I will  
do. Ps. 118.

**I** Call heauen and earth to record this day against you, that I haue set before you life and death blessing and cursing: therefore choose life, that both thou and thy seede may liue. Deu. 30. 19.

By louing the Lord thy God, by obeying his voyce, and by cleauing vnto him, for he is thy life and the length of thy dayes. 20

Let not this booke of the law depart out off thy mouth, but meditate therein day and night, that thou maiest obserue and do according to all that is written therein, for then shalt thou make thy wayes prosperous, & then shalt thou haue good successe. Ios. 1. 8.

Blessed is the man that doth not walke in the counsell of the wicked, nor stand in the way of sinners, nor sit in the seat of the scornfull. Ps. 1. 1

But his delight is in the law of the Lord, and in his law doth he meditate day and night. 2

For he shall be like a tree planted by the riuers of water, that will bring forth her fruit in due season: whose leafe also shall not fade: so whatsoeuer he shall doe shall prosper. The wicked are not so, but as the chaffe, &c. 3

Where withall shall a young man redresse his way

way: in taking heed thereto according to thy word. **Psal 119.9.**

I considered my wayes, and turned my feete vnto thy testimonies. **Vers 59.**

I made haste and delayed not the time, to keepe thy commandments. **60**

Oh how loue I thy law? it is my meditation continually. **67**

By thy commandment, thou hast made mee wiser then mine enemies, for they are ever with mee. **98**

I haue had more vnderstanding then all my teachers, for thy testimonies are my meditation. **99**

I vnderstood more then the ancients, because I kept thy precepts. **100**

I refrained my feete from euery euil way, that I might keepe thy word. **101**

Thy word is a lantborne vnto my feete, & a light vnto my path. **105**

Thy testimonies are my delight and my counsellors. **124**

They are better vnto mee, then thousands of gold and siluer. **72**

The Lord is with you whilst you are with him, if you seeke him he will be found of you, but if you forsake him he will forsake you. **2. Ch. 15. 2.**

The hand of our God, is vpon all them that seeke him in goodnesse, but his power and his wrath is against all them that forsake him. **Exr 8. 32**

The iust shall liue by faith, but if any withdraw himselfe, my soule shall take no pleasure in him.

**Heb. 10. 38.**

**B 3**

**Because**

Because iniquity shalbe increased, the loue of  
many shal wax cold, but he that endureth to the  
end he shalbe saved Mat. 24. 12. 13.

Prou. 3. 21, 22. ad 26. at 4. 6. 19. 20. 21, 22

Iob. 22. 21. 22. 23. 10, 11, 12. 28. 28.

Mat. 7. 13. 14. Apo. 22. 14. & 14. 11

Wherefore is lining man sorrowful? man suf-  
fereth for his sin. Let vs search & try our wayes,  
& turne againe vnto the Lord Let vs lift vp our  
hearts with our hands to God in the beauen.

Lam 3. 39. 40. 41.

When I held my tongue my bones consumed, or  
when I roared all the day, Then I acknowledged  
my sin vnto thee, neither hid I myne Iniquity: for  
I thought I will confesse against my selfe my wic-  
kednesse vnto the Lord, and thou forganest the  
punishment of my sinne. Psa. 32. 1. 2. 3. 5. 6.

Iob. 33. 23. 24. 25. 26. 27. 28. 1. Ion. 1. 9

Therefore acquainte thy selfe I pray thee, with  
him, and make peace, thereby shalt thou haue  
prosperity. Iob. 22. 21. 22. the end of the cap.

Receiue I pray thee the Lawe of his mouth  
and lay up his words in thy heart.

If thou returne to the Almighty, thou shalt  
be built up, and shalt put iniquity farre from thy  
tabernacle.

# The triall of our estate

That which aboue all other things in the world, a man is most earnestly to labour for, is, to be assured of his saluation, that hee is in the fauour of God, and standeth in the state of Grace, & to increase in this assurance dayly: for.

1. This will quiet the heart of a man, and fill it with unspeakeable ioy, euen in the midst of his greatest troubles whatsoener.
2. The doubting or want of assurance hereof will breede ex-ireame vnquietnesse and horror to euery man, when once his conscience shal be awakened, and be vnto him the beginning of the unspeakeable torments of hell fire.

Mat 6 33  
and, 12. 44  
45 6. 22  
16, 4 d  
Mar. 10 17  
Ro. 5, 1, 2, 3  
Psal. 4, 6, 7

Gen 4 13  
14.  
Deut. 28  
65, 66, 67  
Ela. 51, 20  
21.



HE meanes whereby we may obtaine this certain assurance, that we are the children of God, and in his fauor, and also get the same

## The true watch,

2 Cor. 13. 5

8 Cor. 13

28. 31

Mar. 1. 4. 5

and 16. 16

Act. 2. 38.

and 10. 31

Luk. 3. 3

Joh. 1. 12.

Gal. 3. 26

Col. 3. 9.

10. 11

Heb. 6. 1.

Rom. 7. 7

2. 2

Zac. 12. 10

Act. 2. 37.

Mar. 1. 25.

2 Cor. 13. 5

1. Thes. 5.

23.

more confirmed daylie, is, by a carefull examination of our selues, whether we feele these two graces, Repentance and Faith: and that increased in vs, or at least continued: for hereby we haue put off the olde man and put on the new, we are regenerate and in state of grace and so are acceptabie to the Lord through Iesus Christ.

### 2. The rule of our triall.

Our repentance and whole conuersion beeing wrought, partly by the Lawe, and partly by the Gospell: wee must trie our selues both by the Lawe and Gospell. The summe of the lawe being comprised in the ten commaundments: the sum of the gospell in the Articles of our faith, commonly called the Apostles Creede.

### 3. The Subiect of our triall, or parts to be examined.

Wee must examine our selues, and that for all parts whether we finde a change, that is the new birth begunne in vs.

## and rule of life.

3

1. Our minde whether wee labour to bee daylie more inlightened to know that which is good and to bee imbraced, and that which is euill for to bee auoyded : by increasing in the knowledge of the worde of the Lord, and especially of Iesus Christ and him crucified.

Col. 1. 9. 10  
Heb. 5. 14.  
1. Theſ. 5.  
21.

2. Our memory whether it do more firmly keepe those good things that it hath learned.

Pſ. 119. 11  
Pro. 2. 1. 2.  
Luk. 2. 51.  
Rom. 7. 18  
19. 10

3. Our will, whether it more freely chooſe the good and reſuſe the euill.

4. Our affections, whether they bee euery daie more conformed to the holineſſe of Chriſt, that is, in louing that which GOD loueth, hating that which hee hateth, reioycing in that whereby he is honoured and well pleaſed, grieving for the contrary : fearing onely the offending of him, ſecuring our ſelues in his loue and fauor alone.

2. Pet. 1. 4  
Act. 2. 42  
46.

5. Our conſcience, whether it be ſtill tenderer . 1. Checking vs for euery

Rom. 2. 15  
1. 2. 14. 10

Heb. 10  
 22.  
 Rom. 5, 1  
 2 Cor 1. 12  
 Rom. 7, 22  
 24.  
 Rom. 2, 15  
 2 Cor. 6,  
 20.  
 Rom. 6, 12  
 19.  
 Lam. 1, 36  
 Deu. 6, 4, 5  
 6.

euery fault done or intended. 2. quiet-  
 ting vs in this assurance, that our sins  
 are washed away in the blood of  
 Christ. 3. bearing witness vnto vs of  
 our vpright liues and conuersations, at  
 last begun with a resolute purpose so  
 to proceede all our daies.

6. Our body, whether it indeauour,  
 and we growe to more ability daylie  
 to performe euery ducty accordingly  
 and in euery part, and all this at all  
 times, and in all places conuenient.

All these parts being the Lords, he  
 doth require this holinesse in them al,  
 and that by striuing to perfection,  
 each day growing a little, vntill wee  
 come to a perfect man, the measure of  
 the age of the fullnesse of Christ:  
 vntill wee feele this change wee  
 can neuer haue any true comfort;  
 and as it increaseth so doth our com-  
 fort, and contrarilie if wee decrease.  
 Mathew 22. 37. Luke 10. 27. 1. Thes.  
 5. 23. Phil. 3. 12. 13. Leuit. 22. 20  
 Ephe. 4. 13.

## and rule of life.

5

### 4. Time of our examination.

The fittest time is.

1. In our preparation to the Sabbath, to obserue it continually Ecclesiasti. 4. 17. Psal. 26. 6. 1. Cor. 11. 28. 31.

2. More carefully before our receyuing the Sacrament or before a fast publike or priuate: but aboue all in anie greuous visitation, and chiefly when the Lord seemes to summon vs by death to appeare before him. But aboue all when the Lord seemes to Summon vs by death to giue an account of our Steward-ship.

Iol. 2. 12. 13. 17.

The reason is, because the Lord wil be sanctified in al thē that come neere vnto him in any such special manner, threatening to cut him off that approacheth in his vncleanesse. And moreover we may certainly expect a measure from him of blessing, as we measure to him in our preparation to come before him. Leu. 10. 3. and 12. 3.

\* This is the surest way to remove or sanctify any judgement that we shall surely finde comfort in it in the ende.

• Exo. 19.

Exo. 19. 22. Mat. 7. 2. Mark. 4. 24. Psal.  
4. 4. 5.

*5. Place for our examination.*

\*Keepe  
nar. owe  
watch ouer  
thy heart  
heerein.

The meetest place is, where wee may bee most secret, and freest from distractions, remembering the malicious indevours & cunning of Sathan, to hinder or disturbe our best-workes, as experience in this will soone teach vs plainely. setting our selues as in the presence of God with whom we haue to deale, whose eie is vpon our hearts and the manner of our carriage heerein. And where wee may most freely powre out our soules without suspicion of hipocrisie, and in the most humble manner, accustoming our selues to the same place.

*6. Helpe before our examination,  
to make it more powrefull.*

We may vse the helpe of this threefold consideration.

1. Of the misery into which euery sinne brings vs, vntill we haue truelie repented of it.

2. How

## an d rule of life.

7

2. How our sinnes are made more  
gainous by circumstances.

3. The blessings following a holie  
conuersation.

*The first helpe, viz. danger of impe-  
nitency in any sinne.*

1. By euery sin wee dishonour God  
more or lesse, according to the quality  
thereof, and so prouoke him to disho-  
nour vs againe. 1. Sam. 2. 30.

\* Awake  
thou secure  
Christian,  
& consider  
well in  
what state  
thou standest.

2. Euery sin defaceth in some sort  
the image of God in vs, which wee  
should labour to repaire daiely. This  
image is the holinesse commanded in  
the whole law. Col. 3. 9. 10.

3. Each makes vs in part like Satan,  
whom in that sin we relemble, giuing  
him aduantage thereby both to accuse  
vs before the Lord, and to lay speciall  
claime to vs for the same, or at least to  
get liberty to afflict vs therevpon.

Ioh. 8. 44.

4. Each as a cloud separates bee-  
tweene the Lords mercy and vs, hides  
from vs the comfortable light of his  
countenance, hindreth the course of  
his

1. Ioh 5. 18

Iob. 1. 9. 10

11. 12.

Esa. 59. 2.

Ios. 24. 19.

20.

Ier. 5. 25.

Psa 5. 4. 5.

his graces, for our God is so holy, that no euill can dwell with him, and so turnes away blessings temporall and spirituall.

5 Prouokes the anger of our most louing father against vs, as the faults of childrē do of their parents. 1 Cor. 10 22, Exo. 4. 14. 24. Ios 22. 17. 18.

Psa. 50, 16  
17, 18  
Esa. 1, 12  
13, 10, 17  
66, 3

6. Brings distrust of Gods prouidence and fatherly protection, and weakeneth our faith in all his promises, by the same ensample of a lewde Childe continuing obstinate against the parents in any fault, so that we cannot say, that God is our God, or that wee are his dutifull people and children, and in his fauour so long as wee continue therein. The triall of this in our most serious praiers in time of treuble is most euident.

Exo. 4, 24,  
26.  
1 Cor. 11,  
30, 31

7. Brings temporal scourges on our bodies, goods, friends or name, whereby the Lord sheweth his hatred of euery sin, euen in his owne children, awakeneth thē, that they may not bee condemned

condemned with the world, preuents  
the like in themselues and others, as  
*Dauids* ensample fully declareth.

8. Grieues Gods spirit, to cause it to  
depart so farre, as that wee shall loose  
al sound feeling of any true comfort in  
Christ,\*and much more of the particu-  
lar experimentes of his extraordinary  
fauours, wherein he is wont to reueale  
himselfe to his most familiarly, renew-  
ing his speciall mercies euey mor-  
ning, so long as wee carefully stirre vp  
our hearts to obserue his strict watch:  
be made vnable to pray, heare or per-  
forme any spirituall duty aright with  
comfort, and contrarily become hard  
hearted without all sense of sinne or  
Gods ange: for it, to cost vs many a  
sorrowfull heart before we recouer it  
again: to teach vs to know Gods ho-  
linesse and our owne vilenesse, and so  
to be made more watchfull after, to  
keepe and stirre vp the spirit to make  
more account of it, and giue it better  
intertainment. Cant. 5. 2. 3. 6.

Num. 27  
12, 13, 14  
and 20, 12  
24.

Eph. 4, 30  
1 Th. 5, 19  
12. 95, 8,  
9, 51, 8, 9.  
10, 11, 12

9. Brings

Be affraied  
of this thou  
obstinate  
sinner, it  
will surely  
overtake  
thee, either  
in this life,  
or so soone  
as euer  
thou de-  
partest  
hence whe  
it wilbe to  
late to cure  
it.

9. Brings \* a wounded conscience, the greatest plague of all other, for the conscience wil keepe a remembrance, though it sleepe vntill God awake it and call it to an account, and then will follow. Pro. 18. 14 Gen. 4. 7 Gen. 3. 8.

1. Shame to make vs run from God  
as *Adam*.

2. Sadnesse as in *Naball*.

3. Terrible feare, as in *Belshazzar*.

4. Dispaire as in *Cain*, *Saul*, *Indas*,  
*Achittophel*.

5. A hell in our consciences, the very entrance into the lake, that wee shall be as the raging sea, casting out our owne shame, the worme of conscience beginning to gnawe without hope of releafe or any ease, vnlesse all this bee preuented by speedy and vnfayned repentance in this life, which we knowe not whether it shall be continued vnto the morning. Esa. 57. 20. 21. Luk 12. 20

10. Barrech vs out of heauen & depriueth vs vterly of all the ioyes ther-  
of.

## and rule of life.

11

of. 1. Cor. 6. 9. 10. 11.

11. Thrusts vs into hell, to abide the torment thereof with Satan & his Angels for euermore. Apo. 21. 8. Gal. 3. 10 Rom. 6. 23. Deu. 27. 26. Gen. 2. 17.

*The second helpe, viz. by considering the circumstances whereby our finnes are made so sinfull.*

1. The terrible maiesty of the glorious GOD against whome the sinne is committed, declared euidently in the punishment of the Angels, *Adam*, the olde world, *Sodome*, at the giuing of the law on mount *Sinay*, and to be revealed more fearefully, when Christ shall come with thousand thousands of glorious Angels, to take an account for the keeping therof in flaming fire, to render vengeance to all who know not God, beeing disobedient to the Gospel of Christ Deu. 4. 24. Exo. 20 5.

2. Thes. 1. 7 8. 9. 10.

2. Because our finnes haue bin committed against his mercies bestowed

C

vpon

vpon vs, both ordinary and extraordinary. 2. Sam. 12. 7. 8.

3. Against the ckecks of our consciences which haue beene conuincd for the same. Ioh. 15. 22. 24. Rom. 1. 18. 21.

4. Against our high callings to bee Christians. 1. Thesa. 2. 12. and 4. 7. 1. Cor. 1. 2. 1. Pet. 1. 15.

5. Against our couenants at baptisme, our vowes oft renew'd, with many holy motions and purposes. Ezech. 16. 4. 6. 8. Eccle. 5. 3. 4. 5.

6. Against threats, and examples of Gods iudgements and his fatherly chasticements on our selues & others. Dan. 5. 18. 22. 23. 24.

7. By committing the same finnes oft after our repentance and pardon obtayned. 1. Pet. 2. 22.

*The third helpe, viz. by considering the blessings following a holy conuersation.*

\* Behold  
thy reward  
thou care-

As 1. The escaping of all the former misery of sin. Deut. 6. 24. 25.

2. We

2. We shall honour God and adorne  
his Gospel and so be honoured of him  
again. Tit. 2. 10. Deut. 4. 6.

full Chri-  
stian, and  
thou wilt  
neuer faint.

3. We shall repaire his image dayly,  
so cause him to delight in vs. Eph. 4.  
23. 24. Col. 3. 10.

4. Wee shall get more assurance of  
his fauour, fatherly protection & pro-  
vidence for al benefits, so farre as may  
stand with his owne glory, our saluati-  
on and the good of his Church. Psa. 34  
10. 18. 37. 24. 25. Job. 22. 21. 22. 23. &c.

\* 5. We shall obtaine boldnesse and  
power in praier as *Abraham, Moyses,*  
*Samuel, Iob, Daniel.* Prou. 28. 1. Psa.  
2. 3. Iam. 5. 16. Job. 22. 30. Ier. 15. 1.  
Ezec. 14. 13, 14, 15, 16.

\* God is  
shl the  
same to all  
that follow  
their steps.

6. Wee shall escape many scourges.  
Psa. 34. 15 Iam. 5. 6, 7, 18 Heb. 12. 5  
Apoc 3. 19. 1. Cor 11. 30, 31, 32. Eze.  
14. 13 &c.

7. We shall stirre vp and reioyce the  
spirit of God in vs, and so get an in-  
crease of all graces for to him that  
hath shall be giuen and hee shall haue

C 2 abundance.

a bundance. Mat. 25. 29.

8. Wee shall dismay and driue away Sathan, with all his temptations and accusations. Mat. 4. 11. Iam. 4. 7.

9. Wee shall stoppe the mouthes of all the wicked, when wee may beare their reproch as a crowne, and so haue boldnesse in the day of triall to stand forth for any good cause, as *Moyse*, *Samuel*, *Iob*, *Paul*. Num. 16. : 5. Iob. 31, 35. 36.

10. We shall get and keepe a good conscience, which is a continual feast, euen the beginning of the Kingdome of heauen in peace and ioy in the holy Ghost, with assurance of the gard of the Angells, and all other blessings therevnto belonging. Pro 15. 15. Rô. 14. 17. Psa. 91. 11 & 34. 7. Mat. 11. 39. 30.

11. Wee shall escape the lake and torment which all the foolish, that is, all impenitent sinners must indure for euermore. Apo. 21. 8.

12. Wee shall obtaine the Crowne  
and

and Kingdome laid vp for all those who thus walke with GOD, euen the ioyes which neuer eye saw, nor neuer eare heard, nor entred into mans heart for to consider off; with a certaine reward of euery good duty that euer we performed. Mat. 6.1.4.6. 18. and 30.42.

2. Tim 4.

7.8.

1. Cor. 2.9.

13. And so hauing the full assurance of all the promises for the life present, and that to come, we shall be able to waite continually for the appearing of our Lord and Sauour, lifting vp our heads for ioy, crying alwaies, come Lord Iesus, come quickly. Luke 21, 28. Apo. 22, 20.

*Some other rules to be obserued for  
our direction and comfort in  
our examination.*

1. That we examine for finnes.

1. past. 2. present. 3. which wee are in danger of.

2. Concerning finnes past, whether wee haue so vnfeinedly repented of

C 3

them,

them, that the very remembrance of them is grieuous vnto vs Psal. 25, 7. & 51, 2, 2, 17.

Psal. 51. 4.  
17.

Zac. 12.  
10.

2. Sam. 12  
13.

Ioh. 15. 7.  
and 16. 23  
24

Mat. 7, 7,  
and : 1, 25  
1 Ioh 5. 14  
Iam. 4, 3.

3. A contrite heart after euery offence, because we haue therein offended our louing God, with a liuely hatred of the same, & a resolute purpose neuer to commit it againe, ( looking withall at Christ, whom we haue pierced thereby) is as much with God, for all satisfactory punishment, as if there had beene no sinne committed. With *Dauids* speech ( I haue sinned ) is ioy- ned the answer of the Prophet : The Lord hath put away thy sinne: but we are neuer to rest vntill wee feele our hearts so affected.

4. For sinnes of which wee are in danger, because we are strongly inclined to the, or otherwise, or for graces which we want, let vs begin in faith earnestly, looking at Christ. Let vs aske the ouercomming of any sinne, vsing all the meanes thereunto, especially auoyding the occasions of it, &

we

we shall preuaile by little and little,  
 untill wee attaine a perfect conquest,  
 thorough the victory of Iesus Christ, so  
 for \* any grace or an increase thereof  
 let vs importune the Lord, after the  
 same manner that is vsing all the  
 meanes therevnto and wee shall ob-  
 taine the graces, for such a begging is  
 the grace we craue. 1. In acceptance 2.  
 In beginning or first fruits 3. In pledge  
 of our perfection. Mat. 4, 6, and 15, 22,  
 25, 27, 28. Ioh. 7, 38. Psal. 10, 17, and  
 145, 18, 19. Rom. 8, 26. Dan. 6, 10. Exo.  
 29, 38, 1, 39. Psal. 25, 1, and 123, 1, 2, 3.  
 1. Thesa. 5, 17.

\* Marke  
 wel thy in-  
 firmities &  
 wants, and  
 view them  
 often.

5. Our begging must be by solemn  
 praier vpon our knees, morning and  
 euening at least, with giuing \* speci-  
 all thanks for that measure of grace  
 wee haue attayned vnto, and by the  
 earnest lifting vp of our hearts conti-  
 nually.

Forget  
 not this,  
 we all faile  
 in it.

6. We must beware that we neither  
 trust so much to our praiers, as to  
 cause vs to neglect any other meanes

ordayned of God for whatsoever we desire, but that we vse them still more conscionably, especially, the principall, as the word preached, and all other in order, neither that we trust so much to the other meanes as to neglect prayer.

7. So many finnes as we haue overcome of conscience and loue to God, or graces as we haue thus attained to or can pray earnestly for, so many liuely evidences we haue of the sanctifying spirit of G O D, and of our sound regeneration, so long as wee lie not in any one knowne sin: and as we grow herein, so grow we in assurance before God.

\* Here is  
thy cōfōrt  
thou weak  
Christian.  
Neh. 1. 11.  
Mat 7. 20.  
Aē. 11. 23.  
Esa. 42. 3.  
Gen 22.  
16. 17.

8. In al \* these God accepts our indeauour to obey, as perfect obedience so that it bee totall in euery part, viz. in our minde, conscience, will & affections, & also earnest to do what wee can without hypocrisie, as he did *Abrahams* resolution to offer *Isaack*, and as the kind father accepts the indea-

uour

uour of the Childe, or as it is in almes  
where a man is accepted according to  
that which he hath, & not according  
to that which hee hath not: so that  
there be first a willing minde: so is it  
in all graces, if there bee a strife with  
hungring after more vntil we come to  
a perfect man, euen the measure of the  
age of the fulnesse of Christ. Mat 5.6.  
Eph. 4.13.14.

Mal. 3.7.

2 Cor. 8.12

9. Gods grace is sufficient for vs,

1. Supply that which is wanting.

2. Forgiue that which is com-  
mitted. 2. Cor. 12.9.

To 3. Impute Christs obedience.

4 Support our weakenesse.

5. Restore and raise vs vp beeing  
fallen. 2. Cor. 12.9.

10 Gods power and mercy are made  
perfect, or manifest thorough our  
weakenesse, that God may bee glori-  
fied and we humbled continually, that  
he that reioyceth may reioyce onely  
in the Lord. 1 Cor. 1.31.

11. In greater measure of graces

\*Faint not  
at thy  
weaknesse  
but com-  
fort thy  
selfe here-  
in.

or

\* In the  
greatest ex-  
perience of  
Gods ex-  
traordina-  
ry fauours  
feare He-  
zekias sin,  
viz. to haue  
thy heart  
puff vp, &  
so wrath  
come vpon  
thee.

or any blessing, as wee get more affu-  
rance, so we must returne more thank-  
fullnesse, and become more hum-  
bled, watching against \* pride, for  
feare of the messenger of Sathan to  
buffet vs: for pride springs vp, when  
all other sinnes die. 1. Thesalo. 5, 18  
2. Cor. 12, 7. 2. Chr. 32, 20, ad 26. Psal.  
30, 6.

12. In lesse measure wee are to  
mourne after an increase, by the care-  
full vse of all the meanes, so to get  
more assurance and comfort, least  
wee deceiue both our owne selues  
and others, hauing nothing but a  
shewe, beeing as the foolish Virgins,  
and as the barren Fig-tree. Math. 5, 6.  
1. Thesa. 4, 1, 10. Math. 25, 2, 3. Luke  
13, 7.

*The Glasse of the Lawe, or Map of the narrow way of life, from step to step, sheweth euery commandement, whereby wee beholding our owne naturall misery, may be drinen dayly to put on Christ, and considering our waies, may turne our feete to the testimonies of the Lord.*

**I**N all \* this viewe, we must euer remember to bee thankfull for euery grace receiued, mourne for euery sinne committed, looking at Christ crucified, begging pardon thorowe him, and the imputation of his obedience: In all wants we are to intreate an increase of strength and grace thorow him, by lifting vp our hearts vntill wee attaine to perfection, obseruing how wee grow in grace daylie, and in subduing of euery sinne. Prou. 4, 18. Ephesi. 4, 13. 2. Pet. 3, 17.

\* Reade with thy heart and stirre it vp carefully to the practise hereof.

*This*

*This is the way, walke in it . Esa. 30. 31.  
 Lord open thou mine eies, that I may see  
 the wonders of thy Law. Psal. 119. 18.  
 Whē thou saidst seeke ye my face, my heart  
 answered vnto thee. Oh Lord I will seeke  
 thy face. Psal. 27. 8.*

## **1. Commaundement.**

*Thou shalt haue no other Gods before me.*

Which inioynes vs to haue Iehoua  
 only for our God, and commands the  
 parts of his inward worship.

*Here we are to examine howe wee walke  
 forward more cheerefully in these prin-  
 cipall duties, which are the very en-  
 trances to all true godlinesse.*

**1. Knowledge of God, and for his will re-  
 uealed in his word, with acknowledgment  
 of the same ] which is a principall part  
 of**

31. of the Image of God, whereof we may  
 see glorie, and without which wee must  
 needs perish, being vnable to go one  
 steppe towards the Kingdome of hea-  
 ven. Col. 1. 10. and 3. 10. Phi. 1. 9, 10.  
 1. 9. 23. 24. Hof. 4. 6.

2. *Faith* ] Wherby we belecue God  
 to be our God, and withal euey part  
 of his word, so as wee feele the power  
 of it in our hearts. as of

1. Commandements, to obey them  
 readily, as *Noah* and *Abraham*.

2. Iudgements & threats, to terrifie  
 vs from sin, as the *Ninivites*.

3. Promises to comfort vs, & incou-  
 rage vs to go on more cheerefully in  
 Godlinesse, as *Abraham* and al the fa-  
 thers, who receiued good report here-  
 by. Without this it is impossible to  
 please God. Heb. 11. 2. 6. Rom. 14. 23.

3. *Hope* ] Looking for the perfor-  
 mance of euey thing which God hath  
 promised, in their due time. Rom. 8.  
 24. 25.

4. *Confidence in Gods providence* ] to  
 be

\* This o-  
 uercom-  
 eth the  
 world  
 with al the  
 difficulties  
 in it. 1. Ioh.  
 5. 4.

be able to cast our burthen onely vpon God, reioicing in him alwaies, that he is our God in a certaine assurance that he will nourish vs: full of Christian courage as *David, Nehemiah, Daniel*, Psal. 55, 22. Phil. 4, 4. Psal. 5, 6. Neh. 6, 10. Dan. 6, 10.

\* In the day of triall stand fast, meditate *Dauids* Psal. chiefly 37 107. &c. fixing thine eye at thy Captaine Iesus Chri't and the glory hee keepes for thee.

\* Marke & and thou shalt see it.

5. *Patience with cheerefulnesse in the midst of al our trialls*] euen then when God seemeth to haue forgotten vs, or to frowne vpon vs, hauing our eye still at him, and how hee disposeth all for our comfort in the end: thus wayting for the happy issue, saying with *Iob*, though he kill me I will trust in him, and reprove my waies in his sight, knowing assurdly that he cannot forsake, faile, or forget vs. Rom. 8, 28. Gen. 50, 20. Iob. 13, 15. Hebre. 13, 5.

6. *Loue of his Maiesty because of his goodnesse*, ] louing seruently all his commaundements, ordinances, and seruants with whatsoeuer he loueth, & that for his cause onely, zealous ther-  
in

to promote his honour, hating that  
which hee hatech with a vehement in-  
ignation, as our Sauour and *David*.  
Plal. 69. 9, 17.

7. *Child-like-feare* ] living alwaies  
in Gods presence, labouring to ap-  
proue our hearts vnto him, thus wal-  
king with him as *Enoch* vntill he take  
vs hence not fearing the faces of men  
but as the three children, and *Nehe-  
miah*. Psalm. 16, 8. Genneſis 5, 24.  
Nehem. 6, 10, 11, 12, 13, 14. Danni. 3,  
17, 18.

8. *Humility* ] because of his excel-  
lency and our vildneſſe, his holineſſe  
and our ſinfulneſſe, ſo giuing all the  
glory of a'l our good things to him a-  
lone, as the free gifts of his rich mer-  
cie, acknowledging withall, that wee  
are not worthy the leaſt of them, as  
*Jacob* and *Daniel*, mourning withall  
for all the horrible ſinnes of our time,  
as iuſt *Lot*, and the mourners in Je-  
ruſalem before the captiuitie. Ezech.  
9. 4.

1. Pet. 5, 5.  
1. Cor. 4, 7.  
Pla. 131.  
1, 2.  
Iam. 1, 17.  
1. Cor. 1,  
26, 31.  
Dan. 9, 3, 4  
2 Pet. 2, 7, 8

*Abhorring contrarily all the breaches of this commandment, as the mother sin of all the fearfull abominations that are committed in the world.*

1. *Atheisme* ] whereby most liue, as if there were no God, or heauen; Iudgement or place of torment, as those fooles that say in their hearts, there is no God. Psal. 14. 1.

2. *Ignorance* ] or spirituall blindnesse, wherby multitudes perish liuing without Christ, and without God in the world, ignorant of his iustice and mercy, for any sauing knowledg, and so go hūd winked to hell, as the Gentiles; worse then the oxe that knoweth his owner. Hos. 4. 6. Eph. 2. 13. Esa. 1. 3.

3. *Infidelity* ] whereby the greatest part neither regard the word or works of GOD, nor yet depend vpon him, shewed euidently by these signes.

1. Profainnesse of life.

2. Contempt of Gods word.

3. Impacience and fainting in trialls. 2. Kin. 6. 33. 7. 2.

4. Tempting

4. Tempting God by vsing vnlaw-  
ful meanes in stead of wayting his lea-  
sure.

5. Dispaire of his mercy.

4. *Carnall confidence*] trusting in vni-  
cuen in any thing but God, whether

1. Wit and policy.

2. Power and strength.

3. Wealth.

4. Friendes, fauour or any other  
meanes, for hereby we withdraue our  
hearts from GOD, bring a curse  
vpon our selues, making these our  
Gods. Ier. 17.5.

5. *Coldnes*] or lukewarmnesse in the  
loue of God, his trueth and seruants as  
the Laodicean, or decaying in our first  
loue, as the Church of *Ephesus*. Apo. 3.

5. 16. Apo. 2. 4. 5.

6. *Louing*] or delighting in any thing  
aboue God, his word and ordinances,  
or preferring them before God and  
his fauour.

\* If God  
increase a-  
ny of these  
set not thy  
heart on  
them but  
fear. Psal.  
62. 10.

D

As

Mar. 10. 21  
22.

- As } 1. Parents, children, or friends,  
as *Elie*.  
2. Pleasures, as *Eſau*.  
3. Pompe and wealth of the  
world, as the yong man comming  
to Chriſt.  
4. Our ſelues, whereunto *Peter*  
perſwaded our Sauour. Math.  
16. 22.

7. *Hatred of God*] appearing in ma-  
lice againſt his word, or ſeruants for  
doing his commaundements, as in  
*Cain*, *Abab*. Rom. 1. 30. Exod. 20. 5.  
Deut. 7. 10.

8. *Wilfull diſobedience to any ore com-  
maundement*] againſt the light of our  
conſciences, as in *Saul*, which is rebel-  
lion, and as the ſinne of witchcraft. 1.  
Sam. 15. 22. 23.

Apo. 21. 8.

9. *Timorousnes*] fearing men more  
then God, & thereupon doing, or for-  
bearing good or euil, for feare of men  
only, which is Idolatrie, making Gods  
of men.

10. *Preſumption*] vpon his mercy, to  
finne

inne because hee is mercifull, as most  
hipocrites doe, though hee haue sayd  
plainely hee wil not be merciful vnto  
such. Deut. 29. 19. 20. 21.

11. *Pride against God* ] setting our  
selues against his word, iudgments or  
seruants with an high hand, as *Pharao*:  
or taking his praile to our selues, as  
*Herod*, or not considering our owne  
weakenesse, as *Peter*. Numb. 15. 30. 31.  
32. 33. 34. 16. 3. 4. 30. 31. 32. 1. Pet. 5.  
3. Deut. 8. 17. 18. Luke. 5. 8. Mat. 26. 33.  
35.

12. *Hauiing other Gods* ] whether  
the Pope of Rome, as all the Papists  
who reuerence his word and ordinan-  
ces aboue Gods: or any of the Saints,  
whom they inuocate, or our bellies, or  
Mammon. Rom. 10. 14. Phi. 3. 19. Mat.  
6. 24.

2. Commaundement,

D 2

Thou

## The true watch,

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water under the earth. Thou shalt not bow downe to them, nor worship them: For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercy vnto thousandes in them that loue mee, and keepe my commaundementes.

Which commaundeth Gods outward worship with all the parts and meanes thereof, that we worship him onely according to his wil reuealed in his word.

*Here we are to examine how we walke on more conscionably.*

1. In a more carefull vse of all the ordinary meanes of holinesse, and parts of Gods seruice, ]as frequenting the word preached

preached, which is the only ordinary  
meanes to beget faith, and the princi-  
pall to increase it, reading or hearing  
some part of it read dayly,\* meditati-  
on, conference, the vse of good bookes  
company of the Godly,\* practise of  
the duties of piety, omitting no o-  
pportunity nor part thereof priuately  
nor publikely, praier duely morning  
and euening at least: in the most hum-  
ble maner, as the perpetuall morning  
and euening sacrifice vnder the lawe.

2. Tim. 1. 6. Mat. 25. 26. 27. 29. Rom.  
10. 14. 17. 1. Cor. 1. 21. Exo. 29. 38. 39.  
Dan. 6. 10.

2. Vsing the helpes ordayned to  
binde and stir vp our selues hercvnto,

1. Vowes of things in our owne  
power, as *Iacob*. Psa 76. 11.

2. *Fasting*, to humble our selues  
and make our praier more fervent  
when God calls vs thereunto, by some  
iudgement already vpon vs, or threat-  
ned, or for obtaining some speciall  
blessing for our selues, the whole

D 3 Church,

\*Learne  
the way of  
deuine me-  
ditation.

\*Redeeme  
the time in  
watching  
thy oportu-  
nities and  
pursuing  
them with  
earnestnes  
vntill they  
be effected.

Esa 27. 12.  
13.

Ezr. 8 21.  
22. and 10  
6. 9.

\*Accquaint  
thy self w. l  
with this  
duety thou  
that woul-  
dest bee

acquainted  
with the  
Lord. lam.  
5.16.

Church, or any member thereof. A&.  
13, 2. 1. Cor. 7. 5.

3. *Striving for the maintenance of  
the faith*] that is of Gods pure worship  
and truth, without any mixture of  
mans inuentions, or of any other cor-  
ruptions. Iud. 3. Deut. 22. 9. 10. 11. 1.  
Tim. 6. 14.

*Abhorring all breaches of this  
commandement.*

1. *Imagery of the true God and Christ,  
or of fained Gods, Saints or Angells for  
any religious use*] as Crucifixes and the  
like. Deu. 27. 15.

Max. 7. 7.

2. *Enery outward representation, de-  
vised by man, to bee either a part of Gods  
worshippe, or to teach some religious due-  
ty*] for all such likenesses are expressely  
condemned. Nor the likenesse of any  
thing that is in heauen alone, nor in the  
earth beneth &c.

3. *All wil-worship*] that is, all not  
warrated by the word of God, though  
done in neuer so good an intent, as in  
Nadab

*Nadab and Saul*, for Christ is the only teacher of his Church, and sole ordainer of the means of his owne worship. Col. 2. 22. 23. Numb. 15. 39. 40. Deut. 12. 32. Mat 7. 7. 8. 9. Leuit. 10. 1. 2. 1. Sam. 15. 15. Mat. 23. 10.

4. *All approbation of any idolatry, superstition, or false worship* ]

By {  
 1. Presence.  
 2. Speech.  
 3. Gesture.  
 4. Silence.  
 5. Keeping reliques, monuments, customes, or other remembrances thereof vndefaced, which God beeing a ielous God cannot indure. Iud. 23. Deut. 12. Exo. 20. 5.

5. *At occasions of insnaring our selues or others in superstition either by any of the former kindes of approbation therof* ] or by vnnecessary traficke, or familiarity with Idolaters or false worshippers; or seeking helpe of, or fauouring them. 2. Cor. 6. 14. to 18. Ezr. 9. 2. 12. 14. and 10. 1. 11. 12.

D 4

6. *Adoring*

2. Th. 5. 22.  
 Rom. 1. 3. 1.  
 2. Cor. 6. 14.  
 1. Kin. 19.  
 18.  
 Deu 7. 25.  
 26. & 12.  
 4. 20. 30.  
 Esa. 30. 22.

Deu. 7. 2. 3.  
 4. 5. 25. 26.  
 and 21. 4.  
 29. 30.

6. *Adorning Saints or Angels*] as the Papists do. Acts, 20. 25. 26. Apoc. 19. 10. 22. 6.

Esa. 8. 19.  
20.

Apo. 21. 8.

Deu. 18. 14

7. *Worshipping Satan*] by seeking to effect strange matters by meanes forbidden, or not warranted, or seeking after them that vse such meanes. For Sathan is very ready, when any homage is done vnto him by practising such meanes, or seeking after them. as *Saul* seeking the witch when as hee was forsaken of God, and to forcerers as we see by dayly experience.

Mat. 23. 23  
25.

8. *Hipocriticall worship*] as in

1. Outward ceremonies, or bare shewes of religion.

2. Forwardnesse in small matters, omitting the most waightie, as the Pharisees.

3 Halting betweene two religions.

1 King. 18.  
21.

9. Neglecting the seruice of God or any part or meane thereof. Ieri. 48. 10.

3. Com-

# 3. Commaundement,

*Thou shalt not take the name of the Lord thy G O D in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.*

Ordayning the right manner of performing Gods worshippe.

Here we are to vewe how we runne on more cheerefully in these duties.

1. *A reuerent vse of all the names of God, which are all those things, whereby he makes himselfe knowne vnto vs as by names.*

1. Titles, as God, Lord.

2. Attributs, as mercy, Truth.

3. Ordinances, as word, Sacra-  
As } ments, ministerie Act. 9. 15.

4. Creatures as heauen, earth, sea  
and all in them.

5. Iudgements. } bodely.

6. Mercies. } spirituall.

taking occasion \* to consider of, & set  
forth Gods glory shining in euery one

\* Heerein  
wee are all  
principally  
defective.

of them, vsing them to the ends hee hath appointed.

2. *Swearing religiously* ] that is by the Lord alone, and in matters of importance only \* for his glory, our good and the good of our neighbor, which cannot otherwise bee ended, and also with great aduise, least wee forswear, or at least take that glorious name in vaine, at which wee ought to tremble, and so performing our othes faithfully. Ier. 4. 7. Heb. 6. 16. Psal. 15. 4.

3. *In a more fruitful vse of the word, Sacraments and other meanes of our saluation* ] that is with feeling the power of sanctification by them through mixing them with faith. Luke. 8. 15. Heb. 4. 2.

4. *Praying with \* feeling, seruency and faith, giuing thankes also with cheerefulnesse.*

5. *Sanctifying all Gods benefits, ordinances and chastisements with the workes of our calling by the word & prayer* ] that so wee may haue a more holy

\*Looke well to these before thou take thy oth.

\*Lift vp thy heart herunto.  
Eph. 6. 18.  
Col. 4. 2.

holy vse thereof. 1.Tim.4.5.

6. *Making* bold and wise professi-  
on of euery part of Gods religion,  
gracing it by a holy conuersation, as  
our Saniour, and *Abraham*, who built  
Altars where soeuer hee came, euen  
amongst the Infidels. Rom. 10.10. 1.  
Peter 3.2. 14. 15. Mathew. 5.16. Iere.  
10.11.

7. Performing faithfully and con-  
stantly all our holy \*vowes.] Psal 50.  
14. 116. 14. Deut. 23. 21. Psal. 76. 11.

Dan. 6. 10.  
\*Forget  
not these,  
for God  
will surely  
require  
them.

*And contrarily mourning for, & abhor-  
ring all abuses of the glorious name  
of our God, as*

1. *Carelesse* vsing any of his names in  
our common talke.] Deut. 28. 58.

2. Swearing lightly, or prophanely,  
for which the Land mournes, & much  
more for forswearing, as *Zedekiah*. 2.  
Chr. 36. 13.

Hos. 4. 7.  
Ier. 23. 10.

3. *Blaspheming*] by speaking basely  
or contumeliously of any of his names,  
to his dishonour. Leu. 24. 11. 14. 16.

4. *Cursing*]

\* These 3  
sinnes  
makes the  
whole land  
to tremble.

Heb. 2. 3.

Gal. 2. 12.  
13.

4. *Curssing*] for God hath giuen vs  
tongues to blesse with, and sayd, blesse  
and curse not. Iam. 3. 9. 10. Rom. 12. 14

5. *Abusing \* Gods Religion*] as his  
word, sacraments or other ordināces,  
(whereby hee most familiarly shewes  
himselſe and all his goodnesſe to vs,  
and would haue vs to make professi-  
on of him) which is done not onely by  
neglecting of any of them, but.

[ 1. *By vsing them unprofitably*] with-  
out repentance, reformation of life,  
with increase in holinesſe. 2. Theſ. 2.  
10. 11. 12. Pſa. 50. 16. 17.

[ 2. *Making a profession*, yet liuing  
profanely, to make Gods enemies to  
blaspheme] 2. Sam. 12. 14.

[ 3. *Vsing them vnreuerently or*  
scorneſully. Act. 2. 13.

[ 4. *Dissembling* any part of the  
trueth, where wee ought to professe  
it as *Peter* amongst the *Galathians*  
whereby many were drawne into  
the like diſſimulation. Rom. 10. 10. 1.  
King. 18. Dan. 3. 12. 17. 18.

5. Vn-

5. Vnseasonable or crafty professi-  
on. Phil 1.15.16.

6 *Lightly* passing ouer Gods iud-  
gements ] as the Epyptians, who were  
thereby prepared for vtter destructiō.

7 Receiuing his benefits vnthanke-  
fully, or requiting them vnkindly, as  
Saul the kingdome, and the husband  
men, the vineyard. 1. Sam. 15.17.18.  
19.2 Sam. 12.7.8.9.10 Esa. 5.1.2.3.4.  
5.6.7. Mat. 21.33.34. to 41.42.43.

|          |       |                |               |
|----------|-------|----------------|---------------|
| Whether. | {     | Publike as     | 1. Gospell.   |
|          |       |                | 2. Prince.    |
|          |       |                | 3. Peace.     |
|          |       |                | 4. Deliuerā.* |
|          |       |                | 5. Prosperity |
|          | {     | 2. Sā. 12.7.8. |               |
|          |       | Soule.         |               |
|          |       | Body.          |               |
|          |       | Goods.         |               |
|          |       | Friends.       |               |
| {        | Name. |                |               |
|          |       |                |               |

8. *Abuse* of our Christan liberty]  
though in things of their owne na-  
ture indifferent. Rō. 14.13.1. Cor. 8.9.

1. Grieuing

\*The gene-  
rall forget-  
ting of our  
miraculous  
deliueran-  
ces increa-  
seth our  
sin to the  
vttermost,  
especial y  
from the  
intended  
inuation:  
the longe  
threatned  
day, the  
gunpouder  
plot.  
Our seue-  
rall discon-  
tentments  
for the  
things wee  
want, make  
vs ordina-  
rily to for-  
get that we  
haue. The  
very Gosp.  
with our  
prosperity

so admirably continued, may cause vs all to breake out into old *Jacobs* speech, I haue enough. *Joseph* is yet aliue what would not our fathers haue forgone for the Gospel alone.

Deu. 23.  
31.

- By
1. Griuing the Godly. Rom. 14 15. 20.
  2. Causing the weake Christian to stagger. 1. Cor. 8. 7. 10. 11. 12. 13. Rom. 14. 13. 20. 22. 23.
  3. Nuzling the ignorant in superstition.
  4. Hardning the Idolater.
  5. Giuing occasion to the wicked to blaspheme.
  9. Breach of our voyes and covenants with God ] as that at baptisme, and euer since in all our deliuerances, & receiuing the sacrament. Ec. 5. 3. 4. 5.

## 4. Commandement,

*Remember thou keepe holy the Sabbath day, six daie shalt thou labor and doe al that thou hast to do, but the seauenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of works thou nor thy son nor thy daughter, thy cattel nor thy stranger &c.*

In-

Inioyning the time of Gods solemne worship. Here we are to consider well how wee growe in a conscionable praetise of all the dueties of the Sabbath.

*1. Before the Assemblies.*

1. *Remembring* the Sabbath before it come ] that wee may dispatch all our owne workes in the six daies, to attend better the right sanctification thereof, according to the caueat *Remember* : so to consecrate it as a glorious day vnto the Lord, to honour him, not doing our owne waies, nor seeking our owne will, nor speaking a vaine word. Esa. 56. 2. 4. 5. 6. 7. Esa. 58. 13. 14.

2. *Preparing* our selues thereunto, ] either the day before,\* or rising early in the morning, by examining our hearts both by the law, and Gospell, & so reconciling our selues to God, renewing our vowes of walking more conscionably after wee haue clensted our hands by repentance. Gen. 35. 2. 3.

\* As thou desirest the blessing of the Sabbath, so resolve by a constant vowe, ever

to perform 4 5. Eccle. 4. 17. Exod. 19. 14. 15. 22.  
 this worke Leuit. 10. 3. and 22. 3. 1. Cor. 11. 28. 31  
 of prepara- Mat. 5. 23, 24. Psalm. 26. 6. Ezr. 7. 10.  
 tion, accor- Esa. 56. and 58.

ding to  
 those pla-  
 ces and  
 trie whe-  
 ther the  
 Lord will  
 not p r-  
 forme his  
 promise a-  
 bundantly.

3. Making feruent praier, for

1. Forgiueneſſe of our particular  
 finnes.

2. Increase of thoſe graces wee  
 } moſt ſtand in neede of.

3. That the preacher may bee  
 fitted ſo to ſpeake, & we to heare  
 as may be moſt to Gods glory, &  
 our ſaluation.

Eze. 46, 10

2. *At the aſſemblies.*

Pſa. 110 3.

40. 8. and

95. 1. 6.

Deu. 33. 3.

Eſa. 2. 3.

19. 23.

Acts. 20. 9.

10.

1. *Being preſent with the firſt at all  
 publike aſſemblies of the Church, ]  
 with cheerefulneſſe and reuerence, as  
 before the Lord of the whole earth ] both  
 to declare our loue and homage, and  
 for the good enſample of others ; af-  
 fraid of the leaſt vnſeemly geſture, or  
 being ouertaken by ſleepe, drowſines  
 or any wandring thoughts.*

2. *Ioyning with the congregation in  
 euery*

every publike action, chiefly in our hearts] as being one body of Christ, of one heart and of one soule. 1. Cor. 12.

2. Act. 2. 46. 4. 32.

3. In \* hearing, applying each speech, as spoken by the Lord to vs particularly, Thus.

4. Humbled for reproofes & threats against sin, whether our own or others members of the same body, or in danger thereof. Act. 2. ; 7. 2. Chr. 34. 27

2. Reioycing in all the promises.

3. Thanfull for the mercies.

4. Desirous of the graces.

5. Resolute to walke in euery good way to depart from the euill, Psal. 27.

Exod. 24. 3.

This is the best art of memory, for exceeding ioyes, griefes, hatred, or desire, do leaue the deepest impression in vs, and so sticke longest in memory.

4. Wayting for the blessing to bee put on vs, by the Minister, neuer departing before it bee pronounced.

E

Num.

\* Vse this thou that complainst of thy weake memory.

Psal. 7 28.  
and 40. 8.  
Ez. 8. 9.

Numb. 6. 23. 27. Ezek. 46. 10.

3. *After the Assemblies.*

1. Meditating on the whole sermon in order, as 1. Text. 2. Occasion, meaning diuision. 3. Doctrines seuerally by marking the text, and howe they were gathered out of it 4. Proofes & reasons of the seuerall doctriens. 5. Verses. 6. Applying it better to our selues.

\*Bee not  
negligent  
herein.

\*trying what worke euery part hath  
vs.

2. Conferring of the same in the same order with our families or others.

Mal. 3. 16.  
Luk. 24. 14  
Mar. 4. 15.

The benefit wherof is most euident by experience, both heerein and in euery trade and science, for those who conferre most, are euer most expert besides that hereby the godly do kindle zeale in one another, & contrarily without it, wee are made drownd and vnprofitable hearers, letting Satan steale away the seede out off our hearts, so giuing him aduantage to accuse vs before the Lord, for despising his holy word, or at least taking his

name

come in vaine. Mat. 13. 19.

3. Meditation vpon the creatures.

Generally to be

old' the Lord in e-

ry one of them,

that is his.

2. Specially by considering these

things more fully in their seuerall

ends and vses, or as the Scriptures ap-

lie them.

Private reading { scriptures.

holy bookes.

Singing Psalmes. Iam. 5. 13.

Exercising then principally the

workes of mercy, visiting others.

1. Instructing.

2. Exhorting.

3. Admonishing.

4. Reproouing.

5. Comforting.

6. Collecting.

7. Relieving.

By

Rom. 1. 20

" Lord o-

pen our

eyes, that

we may

giue thee

gory.

Act. 8. 28:

& 17. 11.

Rom. 15.

4.

1. Thes. 5.

11. 14.

1. Cor. 16.

1. 2.

Auoyding as warily all the breaches  
of the Sabbath, as

E 2

1. Doing

1. Doing any worke more then  
ly and necessary ] whether taking  
journeyes, as to faires, wakes, or what  
soever, for { pleasure } Esa. 58. 13.  
{ profit. }

2. *All* vaine delights and sports  
hindring Godlinesse, immoderate feed-  
ding, or whatsoever may make vs he-  
uy or vnfit for the seruice of God  
Rom. 12. 11. Deut. 28. 47.

3. That ordinary good fellowship  
in tipling, vaine talke, voide of ed-  
cation, and much more all open pro-  
fanessse. Eph. 4. 29. Col. 4. 6.

*The second Table commaunding duties  
of loue to our neighbour.*

## 5. Commaundement

*Honour thy father and thy mother, that  
thy daies may bee long in the land  
which the Lord thy God giueth thee*  
Wherein

Wherein the Lord takes order for  
reserving the honor & dignity which  
he hath bestowed vpon euery one.

Here we are to examine how we performe  
these duties.

1. Towards all Superiors.

Honour } belonging to the Rō.

Obedience } 13. 1. 7. 1. Pet. 2. 13, 14.

Thankfull } 1. Acknowledgement.

quitting at } 2. Hearty affection.

ast in } 3. Praier. 1. Tim. 2. 1. 2.

1. Sam. 10.

26.

25. 21. 17

2. Towards Equalls.

1. Reuerent estimation as of bre-  
thren or sisters, preferring them be-  
fore our selues.

Rō. 12 17

3. Towards our selues.

1. Maintenance of our reputation  
according to our places, walking vp-

Phil 4. 8.

rightly in euery dutie to grace our

profession.] For our honour is in this,

walking religiously towards GOD

righteously towards men, soberly and

discreetly in regard of our selues, and

so without reproofe, Tit. 2, 12.

4. Towards all inferiors.

1. Shining before them in a holy conuersation with all grauity, according to our place, ] as our Sauour and Paul. Mat. 11. 9. Phi. 3, 17.

2. Yeelding to them in good things as Naaman.

3. Afraid to wrong or despise the basest of them as Iob. Iob. 31. 13.

1. Magistrates speciall duties.

\*Behold your heauenly patternes, that your selues may become such samples to all posterity, and let all Gods seruants say Amen.

1. Promoting the religion of God with al their power, defacing the contrary, and discountenancing all vngodlineffe, ] as \* David Iehosaphat, Hezekiah, Iosia, Nehemiab Eze. 7. 2. 3. ad 27. 2. Chr. 15. 12. 13. Nehem. 13. 17. and. 22.

2. Procuring each way the good of the people committed to them, as tender nursing fathers, repressing the wicked. Esay 49. 23. Rom. 13. 4.

Being

- Being {
1. Men of courage.
  2. Fearing God.
  3. Dealing truly.
  4. Hating couetuousnesse.
  5. No accepteres of persons.

Dent. 16.  
19. 20.

Exo. 18. 21  
Deu. 1. 17.

2. Duties of them that are under authority.

1. Acknowledgement of the authority from God and the severall benefites we enjoy thereby though the person should be wicked, as *David* of *Saule*; yea an infidell, as our Saviour of *Cesar*.

2. Paying and performing chearefully vnto them all subsidies, seruices and dewe impositions. Mat. 22. 21. Ro. 13. 6. 7.

3. Duties of all the { outward.  
that excel in any gifts { inward.

1. That our hearts be not \* puffed vp thereby as is ordinary in each estate, but that we acknowledge them to be from God, and so bee more humbled by them, as hauing more to be accountable for, giuing God all the glory, as *Iacob*. Deu. 17. 20. Lu 12. 48. Gen. 32. 9

\*Try thy heart and feare.

E 4

2. That

Pauls ensample at Ephesus for three yeares together is the golden picture of a faithfull minister, & will be required of euery one according to their ability.

2. That we\* imploy them all carefully, as the talents committed to vs to that end, as may bee most to Gods glory, and the benefit of his people, as *Iob*. The primitiue Church. *Mat.* 25. 26. 27. *Iob.* 29. 12. 13. 31. *Act.* 2. 44. 45. 4. 32

#### 4. Ministers duties

1. Wayting for a lawfull calling. *Heb.* 5. 4.

2.\* Applying their gifts as may be most to Gods honour, and the good of their people, watching ouer euery one faithfully, by teaching, admonishing, exhorting, comforting, publikely and priuately, day and night. 2. *Tim.* 4. 1. 2. *Act.* 20. 18, 19, 20. 21. to the end, chiefly. 31. *Act.* 20. 28. & 31. 1. *Pet.* 5. 3. 1. *Tim.* 3. 4. 2. *Tim.* 3. 10.

3. *Labouring* to go before them in all holy ensample] in conuersation & suffering, both in themselves and family, afraid of giuing the least offence, but framing themselves to all, to become all to all, (viz. in all things in their owne

own power) the more easily to win al.

5. *Peoples duties towards their pastor.*

1. *Submission*] to be taught and guided by him, knowing his voyce, imitating as Christs sheepe, his holy Doctrine and conuersation.

Heb. 13.

17.

Ioh. 10. 4.

27.

2. *Giving* him double honour, not only by hauing him in singular loue for his workes sake, but also by ministering such maintenance vnto him, as is conuenient both for his person and calling.

1. Tim. 5.

17. 18.

Gal. 4. 14.

15.

Gal 6. 6.

3. Not following strangers. Ioh. 10. 5.

6. *Husbands duties.*

1. *Wife* government] as the head, and Christ ouer the church, honoring the wife as the weaker vessell, especially in couering and bearing with her infirmities, as *Abraham*, mayntaining her authoritie and honour, amongst her seruants, children, and all others.

Gen. 3. 16.

1. Pet. 3. 7.

2. *Tender loue*] as in Christ towards his Church. Eph. 5, 25. Pro. 5, 18, 19.

3. *Good*



# The true watch,

3. *Good husbandry* ] in providing wisely all necessities for the whole house and dispensing them aright. 1. Tim. 5. 8.

## 7. *Wives speciall duties.*

1. Subiection to her husband ] as to her head, and as the Church to Christ, afraid to offend or dishonor him, Eph. 5. 33. Eph. 5. 22. 24. Gen. 3. 16.

2. Loyalty or faithfull loue ] desirous to giue all holy contentment to her husband. Pro. 5. 19.

3. Helpe for } this } life. Genesis. 1  
                  } better } 18.

## 8. *Parents duties.*

1. Education ; the feare of God.  
of their chil- } some honest trade pain-  
dren in        } fully. Eph. 6. 4.

1. Tim. 5. 8

2. Kin. 20. 1

2. Prouision for } time } present  
children for the } to come.  
else they are worse then infidels. & so  
taking care by will to leaue their hou-  
ses in order, respecting the first borne  
vnlesse there bee iust cause to the con-  
trary. Deut 21. 15. 16. 17.

3. Moderate

3. Moderate correction by { 1. word, Pro. 13. 24.  
2. rod admonishing  
ever out of Gods  
word without bitter  
nesse. Pro. 15. and 23. 13 and 29. 15. Eph. 6. 3.

9. *Childrens duties.*

1. Reuerent and louing obedience. Eph. 6. 1. Psa. 127. 4. 5.

2. Thankfull requiting.

By { 1. Being a crowne to their parēts  
by their good behauiour, so con-  
forting them.

2. Ayding them as *Ioseph*.

3. Carefull for their { life.  
honour in. { death.

Pro. 17. 6

10. *Maisters duties.*

1. Dealing equally and mildly with  
their seruants, as hauing themselues a  
maister in heauen, as *Iob*. Eph. 6. 9. *Iob*.  
31. 13.

3. Carefull pro- { 1. soules. }  
uision for their { 2. bodies. }

praying with their families dayly. Psa.  
127. 1. 2. 1. Tim. 4. 5. Ier. 10. 25.

3. Paying their wages duely with  
the

the better. Iob. 31, 38, 39. Iam. 5. 4.

**11. Servants duties.**

1. Faithfullnesse for their maisters profit, with all wisdome to doe all things for the best, as *Iacob, Eleazar, Ioseph.*

2. Subiecti- } 1. service.  
on in } 2. abiding correction, as  
the Angell bids *Hagar.* Gen. 16. 8. 9.

**12. Schoolemasters duties.**

1. Practising painfully and constantly most profitable\* courses, for the speedier furnishing their schollars, with the best learning and maners to the greatest good. Rom. 12. 7. 1. Cor. 12. 31. & 14. 12.

of the } 1. Schollers.  
          } 2. Church.  
          } 3. Country.

2. *Drawing* them on by loue, and honest emulation, with rewards, vsing moderate correction,\* abhorring cruelty. Eph. 6. 4. Col. 3. 21. Pro. 14. 10.

3.\* *Indeuoring* especially to bee a patterne to them of all vertue, as being alwaies in their eies, so to procure  
Psal.

\*Be not  
ashamed to  
inquire of  
all and fol-  
lowe the  
best, vsing  
any appro-  
med helpe  
that God  
shall offer.

\*Correct  
not in an-  
ger but  
preuent by  
wisdome  
thorowe  
constancy  
of obser-  
uing orders  
chiefly.

\*Main-  
taine here  
by thy au-  
thority or  
thou indan-  
gerest all.

Pfal. 101. 2. 1. Tim. 4. 12.

more { true reuerence to theſelues.  
 { bleſſing to their ſchollers.  
 13. *Schollers duties.*

1. *Strife* to excell their fellowes.

in { 1. Learning.  
 { 2. Manners.  
 { 3. Obedience.  
 { 4. Loue to their Maiſter.

1. Cor. 12. 31. & 14. 12. Phi. 4. 8. 9.

## 6. Commaundement,

*Thou ſhalt not kill. ]*

Commanding by all means { Body.  
 to preſerue life of. { Soule.

*Here we are to examine howe we in-  
 dea-  
 uour to performe all theſe duties  
 with more conſcience.*

1. Which may preſerue or make this  
 preſent life more comfortable.

1. *Procuring* and vſing all helpes  
 therevnto, as holeſome diet and clo-  
 thing

\*Learne  
well this  
lesson, if  
thou wilt  
finde. hea-  
uen vpon  
earth.

William Elton

\*Obserue  
this well  
thou that  
art any way  
afflicted in  
minde.

thing. 1. Tim. 5. 23.

2. *Holy mirth* \* reioycing in all our labours, and at all times in the Lord. Pro. 14. 30. 15. 13. 15. and 17. 22. And this by keeping alway a good conscience especially in our particular calling which is a continuall feast, for the ioy of the Lord is our strength causing good health, and a principall part of our portion in this life, and of the beginning of the Kindome of heauen. 2. Cor. 1. 12. Nch. 8. 10. Eccl. 3. 12. 13. & 5. 17. 18. Rom. 14. 17.

3. *Seeking* all holy meanes of refuge (against all violence and danger, as our Sauour, especially flying to the Christian Magistrate, as to Gods Lieutenant.

4. *Helpe* of the Phisitian & surgeon. Mat. 9. 11.

5. Exercise. 1. Tim. 5. 23.

2. *Auoyding* as warily all things hurtfull and perillous] as

1. All contagious diseases. Pro. 22. 3.

2. All euill purposes against  
our

our selues, or naughty wishes vpon discontentment, and therein flying all prouocations, furtherances and \* occasions thereof, especiall solitarinesse or reasoning with the temptation, or any way harkening therevnto, getting our selues seriously to our calling, or to such part of it, wherein wee can take most delight: to honest company, meditation of Gods mercies and speciall fauours, reading, prayer, singing psalmes or the like good exercise, to turne our thoughts another way. 1. Pet. 5. 8. 9. Iam. 47. Gen. 3. 1, 2, 4, 6. 7.

3. *Rash aduentures* without a warrantable calling. Mat. 4. 6, 7.

4. *Worldly grieffe* ] which dryeth vp the bones, and causeth death. Pro. 7. 22. 2. Cor. 7. 10.

5. *Anger and Enny* ] which are the rotting of the bones. Pro. 14. 30.

6. *Surfetting*, intemperance, and excessse ] which kill mo then the sword, being causes of innumerable diseases, and

\* After thou hast sought the Lord adioyne the aduise of some faithfull Physitian least the distemper arise from the body without the cure whereof the minde cannot be perfectly reieued.

and griefes. Pro 23.29.30.

7. Prouoking others, to the hurt of our selues, as *Iosiah* did the King of Egypt. 2. Chr. 35. 7. 20, 21. 22, 23, 24.

2. *Concerning the life and comfort of our neighbour.*

1. *Earnestly seeking peace with al men, so farre as it is possible*] as *Abraham* & *Dauid*. Rom. 12. 18. 1. Pet. 3. 11.

And to this ende labouring to attaine to these vertues, which are most auailable to gaine loue euē from our very enemies, & do much adorne Christianity. as

1. *Curtesy without dissimulation,*] as *Abraham* to the *Hittites*.

2. *Meekenesse*] in suffering, forgiuing and forgetting wrongs, leauing vengeance to God. Ro. 12. 19. Eph. 4. 32.

3. *Labouring to ouercome enemies by kindnesse,*] seeking occasions to gratifie them, at least praying for the, that they may obtaine mercy, & haue their hearts changed. Rom. 12. 20. 21.

4. *Dealing iustly with all*] that wee may

ay weare their reproach as a crown,  
*Iob, Samuel. Iob. 29. 31.*

5. *Abounding* in compassion and  
 good workes, as our Sauour.

6. *Aduenturing* boldly, for their de-  
 lence and deliuerance, and much more  
 for the Church of G O D , and our  
 country ] as *Abraham* for *Lot* , *David*  
 for *Israel* .

7. *Offering* and seeking reconcilia-  
 tion, where it may stand with the cre-  
 dit of the Gospel, the saluation of the  
 party and others. *Mat. 5. 23. 24.*

*Auoyding* as carefully all occasions  
 of the contrary, as

1. *In heart.*

\* 1. *Vnaduised anger* ] whereby wee  
 first giue place to the deuill to enter  
 into our hearts.

2. *Malice or hatred* ] which is mur-  
 der before God, especially *Cains* ha-  
 tred for the good things wee see in  
 men, wherein they go before vs, and so  
 reprove vs, or for telling vs our faults,  
 although we pretend other causes of

\* Be sober  
 and watch  
*Eph. 4. 27.*

\* Examine  
 thy consci-  
 ence well  
 herein  
 thou that  
 hatest any  
 louer of  
 the Gospel.  
*1. Ioh. 3. 12.*

P

our

our hatred. This is the ordinary sin of the world. Mat. 10. 22. Ioh. 15. 19.

2. *In words.*

1. Brauling and rayling as *Shenny*, *Rabsakey*.

2. Crying out against others, or railing vncharitably. Eph. 4. 31.

3. Threatning or scoffing at them. Esa. 58. 9.

3. *In deeds.*

1. Fighting, blowes, maimes, danger. Leuit. 24. 19. 10. 18.

1. Punishing vnmercifully Deut. 25. 3.

2. Oppressing the poor to make them weary

2. Cruelty. } their liues. Ier. 22. 17.

3. Denying helpe or reliefe, as the priest & Leuite. Luk. 10. 31. 32.

4. Betraying others, as *Indas*.

Gen. 4. 8.

3. *Shedding innocent blood* ] which defileth the land, and cryeth for vengeance. Num. 35. 33.

- By {
- 1 Any weapon, as *Ioab* slew *Abner*. 2. Sam. 3. 27.
  2. Poyson, inchantment, destroying the conception of any secret practise.
  3. Consent, as *Saul* to *Stephens* death.
  4. Saving the wilfull murderer.

Nam. 35.

3.  
1 Kin. 2. 32

Concerning our soules or spirituall life, we are to examine how we increase in care.

For the saving of our own soules, by.

1. Walking more warily in this narrow way of life. Prou. 16. 17.

2. Avoyding all those things which tend to the destroying of our soules, & that so much more carefully, as the soule is more excellent then the body, eternal life then this, and eternal death more fearefull, as,

Mal. 16. 16

1. To live in any one knowne sin: for the wages of the least is death eternal, & will certainly destroy the soule, if it be lived in with delight. Eze. 18.

Rom. 6. 23

Gal. 3. 10.

Pla. 34. 10

Pro. 11. 19

11. Iam. 2. 10. Mat. 5. 19. 1. Iohn. 3. 8.

2. To neglect any means ordained to saluatiō as hearing the word preached ordinarily, reading, sacraments, prayer &c. wherby men become dead, hauing a name to liue, or at least loose their ioye or feeling. Heb. 2. 3. Num. 9. 19. Apo. 3. 1. Psa. 51. 10. 11. 12.

2. *Concerning the saluation of others.*

\*Take the  
oportunity  
presently  
when God  
offereth it.

1. Taking euery \* occasion which the Lord offereth for procuring or furthering the saluation of others, & so pleasing all, in that which is good to edifie, because hee that winneth soules wise, and shall shine as the brightness of the firmament for euermore, but he that gathereth not with Christ, scattereth, and to him that knoweth to do wel and doth it not, to him it is sinne. 1. Cor. 10. 33. Pro. 11. 30. Dan. 12. 3. Iam 4. 17. Lu. 11. 23.

2. Being afraid of hindring the saluation of any one, and much more of being any cause of their damnation or fall; by 1. Cor. 8. 11.

1. Giving

1. Giuing offence thorough our scandalous liues, or euil ensample or by the abuse of our christian liberty. Mat. 18. 6. Rom. 14. 15. 1. Cor. 10. 28.

2. *Prouoking* others any way to sinne] as *Iosephs* bretheren, *Dauid* in the murther of *Vriah*.

3. Incouraging or praying others in their sinne], as the false Prophets crying peace. Hab. 2. 15

4. Consenting any way to the sin of others] as the Beniamites, & the cōpany of *Corah*. Ro. 1. 31.

5. Not testifying our dislike, so far as we may conueniently, and hindering. Eze. 33. 7. 5.

6. *Not* punishing according to our authority] but rather winking at faults, or vsing too much lenity, as *Elie*. Num. 25. 4. 1. Kin. 20. 42.

3. Mourning for the fearefull murders of innumerable soules, by al sorts to whom they are committed] but es

\* Awake  
thou that  
delightest  
in sleeping  
*Abel's*  
bloud cries  
for ven-  
gance from  
the earth:  
where will  
you hide  
you when  
Christ  
comes to  
aske you  
an account  
of euery  
soule.

Exo. 20. 10

Eph. 6. 4. 9.

pecially by all kinds of vnconsciona-  
ble ministers making a prey of the  
Church, as

1. Idoll ministers, or blind guides.
2. Negligent or carelesse pastors.
3. Corrupt teachers, as the Pharisees
4. Flatterers, as the false Prophets,  
crying peace, peace. Zac. 11. 16. 17.  
Esa. 56. 10.

4. Stirring vp all to whome others  
are committed, to be more consciona-  
ble for the saluation of their soules]. 1.  
by admonishing. 2. exhorting. 3. re-  
prouing. 4. instructing by catechising  
or procuring other meanes. 5. giuing  
good ensample. 6. compelling to out-  
ward obedience and submission to the  
meanes, as *Abraham, Iosua, Hester, Ne-  
kemias, Cornelius*. Gen. 18. 19. Ios. 24. 15  
Neh. 13. 15, to 22. and 8. 1. 3. 8. Hest. 4.  
15. Act. 10. 2. 24. 33.

## 7. Commaundement,

*Thou shalt not commit adultery.*

Wherein

Wherin the Lord commands his people to be a chaste and a holy people.

*Here wee are to examine howe wee increase in.*

1. Chastity ] possessing our vessels in holines & honor, both in the single & married estate, by vsing carefully these helpes & preseruatiues. 1. Th. 4. 4. 5.

1. Modestie ] obseruing Christian cōlineffe, to expresse the holinesse of our hearts, and that in all our. Job. 31. 1.

1. { words. Gen. 4 1. Psal. 51. 1.

2. { behaviour. Gen. 24. 46.

2. Temperance, in { 1. diet.  
the sober vse of our { 2. sleepe,  
{ 3. pleasures.

Pro 23. 39.  
33.

to vse them only so farre forth, as they bee no prouocations to the flesh, nor hinderances to holinesse, otherwise to abate them. 1. Cor. 9. 27.

1. Cor. 7.  
20. 21.  
Gal. 5. 13.  
1 Cor. 9. 27  
1. Cor. 7.

3. Painefulnessse in our special calling with instant praier, giuing thanks for that grace we haue attayned to.

17. 24.  
Psal. 91. 11.  
22.

4. In the single estate, taking the benefit of holy marriage when other

meanes auaille not. 1. Cor. 7. 2. 9.

• Obseruing, therein

Gen. 2. 18.

20. & 6. 2.

1. Equalitie for

{ 1. religiō. 2. co. 6. 14

2. age.

{ 3. parentage or  
condition.

1. Cor. 7. 2

Gen. 1. 28

2. Right ends for

{ 1. Aboyding  
of incontinen-  
cy. 2. mutuall  
helpe, & com-  
fort, chiefly to  
attaine eter-  
nall life. 3. the  
increase of the  
church, in the  
yonger sort.

Mal. 2. 15.

3. That there bee no nearenes of  
bloud. Leu. 18.

4. Con- { 1. Parents. 1. Cor 7. 38.  
sent of { 2. Parties Gen. 24. 57.

2. Abhorring not onely those mon-  
strous kindes of vncleannesse which  
ought not to be named amōgst chris-  
tians, as fornication, adultery, incest,  
rape, Sodomy, and the like, which the

very

very light of nature condemnes; but more. Eph. 5. 3. Deut. 22. 21.

1. All wantonnes privately or with others. Rom. 13. 13. Eph. 5. 3. 4.

2. Nocturnal pollutions, comining of excesse. Deut. 23. 10.

3. Voluptuous abuse of the marriage bed, otherwise then for some of the right ends of marriage before mentioned. Yet observing duely.

1. The naturall time of separation.

Leu. 18. 19

2. Of solempne humiliation ] when the bride and bride-groome are to leaue the marriage chamber. 1. Cor. 7.

Eze. 18. 6.

5. Joel. 2. 16.

3. Shunning as warily all causes and occasions of vncleannesse, as

1. Within, vs all vnpure thoughts and lusts which are the adulteries of our hearts. Mat. 5. 28. 15. 18.

2. Without vs all \*prouocations, as Eze. 16. 49.

1. Surfetting and drunkenesse ], immoderate eating and drinking; or of such things as most stirre vp lust, at vnseasonable

\*We pray that God would not lead vs into temptation therefore wee may not cast our selues into it by any of these occasions.

seasonable times.

2. *Idlenesse* and *sluggishnesse* ] as in *Sodome*, *David*.

3. *Pride* ] appearing in face, haire, apparell, or behauiour : as in the women of *Iudah* before the captivity. *Esa* 3. to the end.

4. *Society* with lasciuious persons ] which are infectious. *Gen.* 39. 10.

5. *Lewd* books or balads, fitter to be burnt, as *Math* 12. 35. 36. *Act.* 19. 19.

6. *Filthy* talke, or foolish iesting, ] bewraying an vncleane heart, & corrupting others. 1. *Cor.* 15. 33. *Pro.* 7. 11. 12. 13. 14. 15. *Eph.* 5. 3. 4. 5. 12.

7. *Wanton* looks ] from eyes full of adultery, as in *Putiphars* wife. *David*, 2. *Pet.* 2. 14.

8. *Lewd* houses, or of euil reporte. ] *Pro.* 5. 8.

9. *Wanton* pictures, playes, dancing or \* *dalliance* ] of the very beholding wherof, euery ones conscience wil tel him the daunger, when it is truely awaked, at least for breeding wanton thoughts

\* Though these seeme but sparkes which cannot hurt, yet they will kindle a fire which wil burne downe to hell vnlesse they bee quenched in time.

thoughts and lust condemned by our  
Saviour. Mat. 5. 28.

10. Wearing of apparrell contrary  
to our sex ] as man to weare the wo-  
mans apparel, or the woman the mans  
Deut. 22. 5.

11. Vnlawfull diuorce, or separati-  
on. Mat. 5. 32. 19. 9.

12. Priuate company of man, and wo-  
man together, though otherwile both  
honest and intending no euill. Prou. 6.  
27. 28.

4. Increasing in a holy iealousie o-  
uer our selues, so running away from  
each occasion & the least apparance.  
Pro. 5. 8. & 7. 8. 25. The. 5. 22.

for feare of { 1. Sathan.  
2. The wicked.  
3. The Godly.  
4 Our selues.

## 8. Commaundement,

*Thou shalt not steale* ] inioyning the  
pre-

preservation and increase of our own goods, or outward estate, and also of our neighbours.

*Here we are to examine.*

1. How wee labour to maintaine our estate holily and honestly, according to our place and calling, walking in all these duties more cheerefully.

1. Painfulnesse in our particular calling, as *Iacob* in *Labans* service, *Paul* both in his ministry, and to get his living, vsing double paines early or late to recompence the time spent in the service of God; as in gathering *Manna* before the Sabbath, that they might rest that day, so dwelling in our calling with God wee shalbe fed assuredly. Eph. 4. 28. Act. 20. 31. 2. Thes. 3. 8. 9. Psa. 37. 3. Exo. 16. 22. 23.

2. *Thrift* ] putting all things to the best, looking warily that nothing bee lost, as our Saviour, who gaue charge for sauing the crimes, though he was able by his word to provide what hee would.

would. Ioh. 6. 12. Pro. 5. 15. 16. 17. and 21. 17. 12, 17.

3. *Contentation* ] with that estate wherein the Lord sets vs, assured that he seeth that estate to be best for vs, liuing within our compasse, \*depending onely vpon his prouidence, without distrustful care, and much more without \*repining, or murmuring, as the Israelits in the wilderness: being certainly perswaded, that he will not faile vs of that which shall be best for vs, in his due time: so vsing the world, as though wee used it not. 1 Tim. 6 8. 1. Th. 4. 11. 12. Heb. 13. 56. 1. Cor. 7. 31.

\*Hold fast  
in time of  
triall and  
waite.

\*Stand in  
and trem-  
ble and sin  
not.

4. *Peaceableness* ] auoyding law and contention vsing all honett meanes to get and hold our owne with peace, if it be possible, remembring that the meeke shall inherit the earth, putting vp some wrongs as *Abraham* to *Lot*.

Mat. 5. 5.  
1. Cor. 6. 7.

5. *Dealing uprightly* ] beeing sincere both in word & deed, such as in whom is no guile, as *Nathanel*.

# The true watch,

2. *We are to examine, whether wee  
indenoour to imploy our goods a-  
right according to Gods will.*

1. To the promoting and mainte-  
nance of Gods religion and seruice],  
by our selues and others, both priuatly  
and publickly, as at the building of  
the tabernacle and Temple, euery one  
brought their gifts of the best thing,  
and so in all the sacrifices: the women  
ministring to Christ, and in the Primi-  
tiue Church. Act. 2. 44 and 4. 32:

For this is the honor dewe to God  
for all, and the chiefe end of our riches  
otherwise Idolaters shall condemn vs,  
who haue bene euer deuout herein, as  
the Israelits at the making of the gol-  
den calfe, the Papists at this day. Pro.  
3. 9. Mich. 6. 6. 7.

2. To the honest maintenance of  
our selues and families. 1. Tim. 5. 8. as  
the vertuous hufwife. Pro. 31. 15. 31.

Gal. 6. 10.

Ro. 12. 13.

Heb. 13. 2.

1. Tim. 5. 4

3. To the charitable reliefe of all in  
necessity] as kins-folks, friends, neigh-  
bours, church, country, especially the  
Godly

Godly poore : so that of them we respect our kins folkes in the first place, if they bee such . and so others according to more speciall bondes. Thus to imploy them to Hospitality, to good workes and almes, as *Iob*, who caused the backs, and bellies of the poore to blesse him. *Obediah* which fedde the Prophets of the Lord with perill of his life. *Dartas* who made garments for the poore Christians. *Nehemiah* that worthy gouernor, who tooke not his due, because hee would not be chargeable to the poore people in their distresse: but maintained at his own charges sundry of those who were in need: which fact cōforts him to in treatethe Lord, to remēber him in goodnes, according to that *Cornelius* whom the holy ghost hath set forth as an ensample for this, and shewes how God kept a remēbrāce of it. The christians of Antioch, Macedonia, & Corinth sending reliefe to the poore brethren in Iudea. *Onesiphorus* to *Paul* in prison

1. Pet. 4. 2.  
10.

Iob. 29. 31.  
1. Kin. 18.

13.  
A& 9. 36.

39.  
Neh. 5. 14.  
15.

Ver. 17. 18.  
19.

A& 10. 2. 4  
A& 11.  
29. 30.

2. Tim. 1. 6

Mat. 25. 35  
45. 46.

prison, not ashamed of his chaine. The  
primitiue church generally Act. 2. 45.  
This is the feeding of Christ that shall  
be acknowledged before the whole  
worlde, when our Sauour shall say,  
when I was hungry you gaue mee  
meate: and the very want of it shall  
condemne al the world, when he shall  
say when I was hungry you gaue mee  
no meate &c. Nothing beeing more  
neglected then it, euen amongst them  
that make shew of godlinesse. 2. Ti. 3. 5

Psal. 15. 4.  
37. 21.

4. To the dewe performance of all  
promises, which is a property of a  
blessed man, & the contrary of an vn-  
faithfull and wicked. Pro 25. 14.

Luk. 6. 35.

5. To be able to lend freely, looking  
for nothing againe, that is for no gain,  
and sometime not the principall. Neh.  
5. 10.

Luk. 19. 8.

6. To make restitution to the vtter-  
most of whatsoeuer our consciences  
can charge vs to haue beene vniustly  
gotten or detayned, as *Zachens*.

7. To keepe iustice, giuing to euery  
man

man his right, and iudgement, neuer  
consenting to the wronging of any  
man, but sauing all from wrong, so far  
as we are able. Eze. 18. 19. Ier. 22. 3. 15  
Psal. 82. 3. 4.

3. *How we preuaile in rooting out off  
our hearts that bitter roote of*

1. *Couetousnesse*] whereby we are ei-  
ther hindred from heauenly duties, or  
from feeling the sweetnesse that is in  
Godlinesse, or from depending vpon  
Gods prouidence: or are drawne im-  
moderately after the loue of the world  
as to seeke to get by vnlawfull means,  
or to vex and disquiet our hearts with  
carking cares. 1. Tim. 6. 10.

1. Tim 6. 9  
10.

4. *How wee grow in our detestation of  
all kinds of thefts proceeding  
from couetousnesse.*

1. *Thefts in the Church.*

1. *Simonie*] buying or selling the gifts  
of the holy Ghost, whether Church of-  
fices, or places to exercise those offi-  
ces in, or the goods of the Church, to  
the hinderance thereof, or to our own

Act. 9. 13.  
20.

G

private

private gaine.

2. *Sacrilege*] conueying to our selues, or detayning things due to God, whereby he is robbed of his honour, or the saluation of his people hindered, as by all sorts of vnconscionable ministers, and all others keeping away Church liuings, without due regard of the peoples saluation, and Gods worship. Ios 6. 8. 14. Mal. 3. 8. 9. 10.

3. *Gaine* by things hindring the Gospel, and true piety, or furthering superstition ] as *Demetrius* the silversmith. Act. 19. 24.

2. *Thefts in ciuill dealings.*

1. *Counterfeit* or coloured deceit] by faire words, or the like, as in *Amos* daies. Amos. 1. 4 5. 6.

2. *False scales*, weights, or measures] all which God abhoreth. Deut. 25. 13. 14. 15.

3. *Racking* the prices of things] to the oppression of the poore, or euill ensample of others: thus did the giants before the flood, that the earth was

was full of cruelty: and the great men before the captiuitie, for which God threatned to plague them with other spoylers, as it came to passe: This causeth the poore to sigh whom God will auenge. Exo. 22. 23.

Deut. 1. 5. 9. 10. 11.

4. *Ingrossing*] getting vp all a commodity to sell as men list, euen the verie refuse: This is to swallow vp the poore, a sinne which the Lord will not forget. Am. 8. 4. 5. 6. 7. 8.

5. *Sale upon day*] to the hurt of the buyer or other, that is, inhauncing the price onely in consideration of longer time of payment, more then the buyers are able to make of it by honest meanes which is vsury or worse.

6. *Becoming bankrupt*] to enrich our selues by the spoiles or goods of others. which is flat cousinage & theft 1. Thes. 4. 6.

3. *Thefts in lending.*

1. *Vsury*] as when men exact a gaine by couenant, aboue the principal lent,

Mic. 2. 1. 2.  
3.  
Gen. 6. 4.  
11.  
Ela. 5. 7. 8.

1. Th. 4. 6.

onely in lieue and recompence of the lending, which is biting ordinarily for it is very rare when one or other is not bitten by it. All vsury is of this sort, wherein charity is broken towards any one. Exo. 22. 14. 15. Psa. 15. 5. Neh. 5. 7. 8. 9. 10.

*4. Thefts in withholding.*

1. The pledge. Ezek. 18. 7.

2. That which hath beene\* committed to vs in trust for others ] as the husbandmen the vineyard. Mat. 21. 41. Pro. 3. 28.

3. *Our debt* ] which is a marke of an vngodly man; for the Godly should owe nothing but loue, & that to euery one. Psal. 37 21. Rom. 13. 8.

*4. The hierlings wages* ) a sinne crying for vengeance. lam. 5. 4. Ier. 22. 13. 14.

5. *Things found* ) if wee can knowe the owner. Leui. 6. 3.

6. That which we haue vniustly gotten from others, and not making restitution thereof with the better, if wee be

\* Consider well what is committed to thee, and forge: not thy debt dewe to all in spirituall things.

be able : as *Zachaus*. *Leui*. 6. 1. ad 8. *Luke*. 19. 8.

5. *Thefts whereby wee rob our selues and those who depend vpon vs, disabling vs to performe the dueties which wee owe to them and others.*

1. *Vnthriftines*) not regarding to saue that which God hath giuen, but wast ing without reason or regard, vpon lewde companions, or vaine delights, as the prodigall sonne. *Luk*. 15. 13.

2. *Liuing inordinately*) without pain- fulnesse in our calling: the Pismire shal condemne such vnprofitable seruants. *Eph*. 4. 18. *Pro*. 6. 6.

3. *Rash suretiship*) without regard or the circumstances so oft forbidden by the wise *Saloman*. *Pro*. 6. 1. & 17. 18.

6. *Other ordinary thefts, in getting goods by unlawfull meanes.*

1. *Remouing* our neighbours markes or bounds to inlarge our owne, which is accursed. *Deu*. 27. 17.

2. *Vncharitable inclosure*) to the hurt of the common wealth, or of any

one without sufficient satisfaction for which the Lord threatneth a wo. Esa. 5.8.

3. *Pernerting* the lawe, or corrupting iudgement ], by bribes, friendship or craft, to wring the poore, as *lezabel* did *Naboth* for his vineyard.

4. *Manstealing*) viz. stealing away, or inticing children or seruants, a farre worse theft then stealing any goods, in asmuch as these are more precious. Tim. 1.9.10.

5. *Practise of vnlawfull arts*) as such as haue no warrant by the lawe of God or nature, as magicke, coniuring, playing the wiseman, for no such ought to bee found amongst Gods people, beeing abhominable to the Lord. Deu. 18.9.10.11.12.

6. *Gaming*) for more then wee may conueniently spend, or could be content to giue, especially at vnlawfull games, or vnfit times, or falsly. A matter of badde report, to the hurt of our selues, or our neighbour, or both, accompanied

companied commonly with manie disorders brawles, grudges, couetousnesse, oathes, fraud, and the like besides of the losse of our pretious time for which wee must be accountable. Eph. 5. 16.

7. *Falsifying the will of the dead*] a sin against the lawe of nature. Galat. 3. 19.

8. *Pilfering*] the least matter or couesening, for God is the auenger of all such things. 1. Th. 4. 6.

9. *Conspiring*] or any way fauouring or consenting to any such fact: he that doth this, hateth his owne soule, Pro. 29. 24.

## 9. Commaundement,

*Thou shalt not beare false witnesse against thy neighbour.*

Inioyning vs to seeke by al meanes to maintaine our owne good name

and our neighbours.

1. *For our owne good name, we are to examine how we grow.*

1. *Seeking a good name by liuing religiously, walking in all the commandements of God without reproofe]* as *Zachary and Elizabeth, Cornelius, Timothy* a young man: For the memorial of the iust being as a precious ointment shall be blessed, but the name of the wicked shal rot. Luk. 1.6. Act. 10.1. Act. 16.1. Pro. 10.7. Eccl 7.3.

\*Here thy strength and diligence will be tried.

Ecc. 10.1.

2. *Keeping narrow watch against euery sinne continually, especially those, to which our corrupt nature is inclined, or most incident to our particular calling: because euery fault is to the Godly man, as the dead fie, marring the sweetest oyntment, and a little leauen to the whole lump: besides the malice of Satan and the wicked to blaze vs, & blaspheme our religion for any one fault, though it bee but the least slip in a rash or vndiscreet speech, passing by all good things*

things in vs, neuer thinking of the multitude of their own abominations, as in *David* for *Vriah*. 2. Sam. 14. 14 Euen this is a staine to the worthiest Kings of Iuda, that yet the high places were not taken away.

3. \* *Seeking* in euery thing Gods glory alone and not our owne more then for him, for then hee will giue vs glory abundantly, but seeking our owne glory he wil turne it into shame.

\* Stir vp thy heart to attaine herevnto.

1. Cor. 10. 31. & 1. 20. 1. Sam 2. 30.

4. *Carefull* to iudge and speake the best of all other, professing godlines] for God will cause others to measure so to vs againe. Eccl. 7. 24. Mat. 7. 2.

5. *Vsing* but few, and wise speeches] for in many words are much vanity, but such speeches in due time are like apples of gold, with pictures of siluer. Pro. 10. 19. Pro. 25. 11.

6. *Striuing* to cheerefulnesse and affability in all our speeches] as our Sauiour. Mat. 11. 17. 19.

7. *Indzauring* to be sincere in word and

and deed ] abhorring dissembling, so we shall haue the commendation of *Nathanael* euen of the wicked, at least in their consciences, to be right Christians in whome is no guile. *Ioh. 1. 47.*

*3. Concerning our Christian neighbours good name, whereby God is glorified.*

*1. Reioycing at it ] as Iohn for the elect Lady and her children. 2. Ioh. 1. 4.*

*2. Defending their credit by publike or priuate testimony ] according to our perswasion of them, as our Saviour did of Iohn and of his owne disciples, they againe giuing testimony to him. Mat. 11. 2. 7.*

*3. Gladly acknowledging all the gifts of God in them ] as our Saviour of the 7. churches, & Paul of the christians to whome he writ.*

*4. Couering their faults so much as we may without sin ], as Shem and Iaphet their fathers nakednes, for which they are blessed, yct not approving of*

of the least of their sinnes, but seeking priuately in al loue the reformation of them. Eph. 5. 11.

5. Readilie receiuing euery good report for them] for that is the nature of true loue, yet not cōmitting our selues ouer hastily vnto them, vntill sufficient triall, as our Sauour.

Act. 16. 3.

1. Cor. 13.

7.

Ioh. 2. 24.

6. Expounding each doubtful matter in the better part] if there be any probability thereof, as *Iacob* the death of *Ioseph* and his dreames, for loue thinketh not euill. 1. Cor. 13. 7.

7. Shewing a dislike to wisperers & talebearers] which wil driue away the slaundering tongue. Psa. 15. 3. Pro. 25. 23.

8. Vsing all good meanes for the maintenance of the good name of euery one professing the feare of God) by admonishing, exhorting or directing them in loue and wisdom by our selues and others.

1. Cor. 12.

26.

Leu. 19. 17

18.

Rom. 12.

16. 17.

1. Th 5.

14.

*Abhorring these contrary vices.*

1. Enuy at the worthy credit of any,  
as

as the Pharises against our Saviour.

2. Euil suspicion without euident cause ] as the *Barbarians* against *Paul* Act 28.4.

3. *Itching* eares ] to heare our owne commendations with the discredit of others, or at least to be flattered as *Ahab* by the false prophets

4. Speeches fauouring of malice or disdaine at the credit of others ] as *Corah* and the Pharises.

5. *Boasting* ] seeking our owne glory, though with the disparagement of others, as the proud Pharise.

6. *Vncharitable* iudging of others ] for some slippes, infirmities, euill reports, crosses, or some other accident, as *Hely* of *Hanna*, *Iobs* friends of him, to be an hypocrite, and much more to iudge so for good things, or such as may be well taken, as the Pharises of our Saviour eating with the Publicāns.

7. *Aggrauating* small faults or slaunders ] without care to couer or amend them

them. Rom. 1. 29.

8. *Reporting* mens bare wordes or actions without their intent and meaning ] wresting or any way perverting them, as the false witnesses against our Sauour, Iewes against *Stephen*.

9. *Bearing false witnesse* ] or accusing falsely as *Haman* against the Iewes, *Amaziah* against *Amos*: as also the accusations against our Sauour, *Jeremie*, *Paul*. Amo. 7. 10. Deut. 19. 16. 17. 18. 19.

10. *Lying*) which is euery falshood in word or dedde with purpose to deceiue. This is a principall sinne of *Sathan*, who was a liar from the beginning, and the father therof. Ioh. 8. 44.

11. *Vniust* or rash arbitrement or giuing iudgment) as the Elders against *Naboth*.

12. *Malicious accusations*) not of any conscience to God, or for amendment of the party, or good of others, but of spite, as *Doeg*. or to flatter great men as the *Ziphims* against *Dauid*.

13. *Betray-*

13. *Betraying others*, or their cause, craftily) vnder pretence of friendship or otherwise : as the Herodians intended, and *Indas* delt with our Sauour.

14 *Bewraying* the secret or infirmity of our neighbour, to his discredit, which we might well haue concealed  
Mat. 18. 15.

Psa. 15. 3.

15. *Lighly* beleeuing flying tales or suspicions, against our brother) as *Saul* against *Dauid*, and the Priests : much more spreading them, or adding to them.

16. *Flattering*) as *Corah* and his company did the people ; and as *Absolon*, the false Prophets crying peace, which is to lay nets for men, and to be huntf-men for Sathan.

## 10. Commaundement,

*Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his Oxe, nor his Asse, nor any &c.*

Wherein

Wherein the Lord requires our very hearts to be vpright towards our neighbour.

*Here we must examine our hearts howe we growe.*

1. *In intertayning only holy thoghts, motions purposes and affections for the good of all men. 1.Th.5.23.*

2. *In suppressing euill thoughts and motions ) that we may neuer giue any consent, nor take the least delight in the, but labour to the viter burying of all concupiscense, vntill we be perfect in the heauens. Zac.7.10.Rom.7.7.20 23.24.*

*Oh that there were such a heart in them to feare mee, and to keepe all my commandements alway, that it might go well with them, and with their seed for euer. Deut.5.29.*

*Let vs heare the ende of all. Feare God, and keepe his commaundements, for this is the whole dutie of a man, for G O D will bring euery worke vnto iudgement with euery secreet thing whether*

---

ther it bee good or euil. Eccl. 12. 13. 14.  
 Then shall yee retorne and discerne be-  
 tweene the righteous and the wicked, be-  
 tweene him that feareth God and him  
 that feareth him not. Mal. 3. 18.

*The glasse of the Gospell or the ex-  
 mination of our faith and repentance, ac-  
 cording to the Articles of faith,  
 which containe the summe  
 of the Gospell.*

*Rules.*

1. **T**He measure of our faith is ac-  
 cording to the measure of the  
 power thereof in comfort and sancti-  
 fication, issuing from euery article, ex-  
 cept in the time of temptation. 1. Cor.  
 4. 20. 2. Tim. 3. 5. 2. Cor. 1. 22.

2. All the benefits containd in the  
 articles of our faith are ours, in and  
 through Christ only, when he is ours.  
 2. Cor. 1. 20.

3. Let vs proue our selues therefore  
 whether wee are in the faith, let vs  
 examine

examine our selues, knowe we not our  
owne selues, howe that Iesus Christ is  
in vs, except we be reprobates.

2 Cor. 13. 5

4. And if Christ bee in vs, the body  
is dead because of sin, but the spirit is  
life for righteousnesse sake Rom. 8. 10.

5. For the Kingdome of God is not  
in word but in power. 1. Cor. 4. 20.

6. We must therefore shew our faith  
out of our workes: for as the body  
without the spirit is dead, euen so faith  
without workes is dead. Iames. 2. 18.  
10. 26.

## 1. Article.

\* *I beleene in God]*

1. This is my faith, that though by  
nature, through *Adam*, I & the whole  
Church are Apostates from God, and  
enemies to him and his lawe, yet by  
grace thorough the second *Adam* Je-  
sus Christ, God is our God, and we his  
people reconciled vnto him, to serue

H

him

\* Comfort  
thy selfe  
thou repen-  
tant sinner,  
Christ is  
thine with  
all these  
riches, on-  
ly beccue.

him in newnesse of life all our daies,  
Eph. 2. 13. Heb. 8. 10. Luk. 1. 74. 75.

2. This is my comfort hereof, that  
God is my God, and hath sealed mee  
for himselfe, and therefore I am most  
blessed, being in such a case, Ioh. 20.  
28. 29. Psal. 144. 15.

3. This giues mee further assurance  
that this my faith is sound, because to-  
gether with this comfort, he hath gi-  
uen me, since I beleued in his name a  
heart desirous to depart from all ini-  
quity. 2. Tim. 2. 19.

*Father]*

1. This is my faith, that though I  
was a child of wrath, yet by grace in  
Christ I am the child of God, & God  
my louing father. Eph. 2. 2, 3. Gal. 3. 23  
26. Ier. 34. 19.

2. This comfort I receiue hereof, that  
I being thus his child shall lack no-  
thing, because my heauenly father  
doth render me much more, then any  
earthly father his child. Mal. 3. 17. Esa.  
49. 15. 16.

3. This

3. This is my assurance, that my faith herein is sincere, because together with this comfort, I feele my selfe affectioned to reuerence, loue and obey him as my most deare father, and am inabled by his spirit to runne to him with boldnesse in al my wants, crying *Abba*, oh my father. *Mal. 1. 6. Mat. 12. 50. Gal. 4. 5. 6. Rom. 8. 15.*

*Almighty*].

1. This is my faith, that though I bee weake and vnable to resist my enemies bodily or spirituall, no way able to helpe or prouide for my selfe, yet my heauenly father is of all maiesty and power, guiding & ouer ruling continually men, angells, deuils and all creatures to serue for his owne glory, and the good of his children.

*Mat 8. 2.*

*Psa. 23. 4.*

2. This comfort I receiue hereof, that he doth & will continually make all things worke together for the best vnto me, not onely the holy meanes appointed thereunto, but also mine afflictions, yea my greatest enemies.

H 2

Sinnes

Sinnes and Sathan himself, vntill I be perfected in the heauens. Rom. 8.28. 1. Cor. 3. 20. 21. 22. Act. 4. 28. Gen. 50. 20.

3. This also doth further assure me, that hee thus workes for me : because he hath first shewed the same mighty power, quickning and rayſing mee v from the death of ſin, which he ſhewed in rayſing my Sauour from the graue, and ſecondly for that I haue ſenſibly felte all things thus working together for my ſaluatiō, Eph. 1. 19. 20.

*Maker of heauen and earth]*

1. This is my faith, that though thorow *Adams* I had loſt the right both of heauen & earth, and of euery creature, ſo as I could haue no cōfort in the vſe of them, but terror as an vſurper being caſt forth off the earthly paradice, left as an heire of the curſe, yet thorough my Sauour the ſecond *Adam*, ſince I truly beleeued in him, I am reſtored to a farre better eſtate, being made in him a right heire of all;

neuer

Gen. 3. 24.  
Rom. 5. 17.  
18.

neuer to be cast forth off my inheritance any more. Heb. 1. 2. Rom. 8. 17.

2. This cōfort I receiue hereof, that heauen is mine and al the ioyes therof, & that I am set already in the heauenly places in Christ my head, who reserves the full fruition for me. And secondly that all the creatures in heauen & in earth, be they good or bad, are at league with me, to helpe for my good, so far as may stand with his glory, my saluation, & the good of his Church. Iob. 5. 23. 1. cor. 3. 21. 22. 23. Hof. 2. 18

Ephe. 2. 6.

3. This is also my assurance, that my faith is sincere herein, because that together with this comfort, I both perceiue all the creatures thus ready to helpe mee, especially in time of triall when ordinary meanes fayle; & also feele a holy care wrought in me to vse the creatures aright, sanctifying them by the word and praier, & that my affections are set on heauenly things. Exo. 16. 25. 35. and 17. 6. 2. Tim. 4. 5. Eph. 2. 6. Col. 3. 2.

## 2. Article.

*And in Iesus]*

Pla. 51. 5. 1

&amp; 39. 12.

Rom 3. 10.

11. 13. 19.

10. 21. 22.

1. This is my faith, that though I am guilty of innumerable finnes both originall and actual, euen the breach of the whole law, and cuery part thereof, and so am worthy to bee damned, and haue all the plagues of God dew to my sinne cast vpon me, yea though I was a bond-slaue to sinne and Satan, yet I belecue that Iesus is my Sauour, and hath deliuered mee from all my finnes, both the guilt and satisfactory punishment of them, as also from the power of sinne and Satan. 2. Tim. 2. 26. Luk. 4. 18. Mat. 1. 21. Ioh. 1. 29. Rom. 6. 12. 14.

2. This, faith is my comfort, and moreouer that all my finnes and enemies shall not hinder my saluation. Rom. 8. 39.

3. This is also for my full assurance therof, because besides that I feeke my soule,

Soule reioycing in God my Sauour,  
I perceiue my self also deliuered from  
the tyrannie of Satan, & power of sin,  
euen those finnes which before led me  
captiue, so that no sin hath any more  
dominion ouer mee, that I do serue it  
in the lusts thereof, and for that I am  
withall deliuered from the terrors of  
conscience for my sinne. Luk. 1. 47.  
Rom. 6, 12. Rom. 7. 24. 25.

*Christ.*

1. This is my faith, that though I  
was in the kingdom of darkenesse &  
a stranger from God by my sinne, yet  
Christ was anoynted for mee with all  
the gifts of the spirit, to be my media-

Dan. 9. 24.

tour, my { King.  
Priest. (22. 23  
Prophet. Mat. 23. 10. Act. 3.  
2. This is my cōfort, that he being my  
King, hath and will fully deliuer mee  
from the kingdom of Satan, and giue  
vnto me his heauenly' kingdom. Se-  
condly beeing my Priest, hath first re-  
conciled me to his father; by the sacri-

Heb. 1. 9.

Psa. 45. 7.

Apo. 1. 5.

Col. 1. 13.

Ioh. 10. 28.

29. 30.

Apo 3. 21.

Heb. 10. 12

14.

1. Ioh 2. 1.

fice of himself, and keepes me since in fauour, by his perpetuall intercession, Heb. 7. 24. 25. & 9. 24. Rom. 8. 34.

Heb. 8. 10.  
11.

Thirdly being my Prophet, will proceed to teach me all the will of his father necessary to eternall life.

Apo. 16.  
1 Cor. 9. 27  
1. Ioh. 3. 3.

3. This is for my assurance hereof, because I feele my selfe to haue receiued of the anoynting of euery one of these from Christ & the fruit of them, 1. of his kingdome, inabling me to begin not onely to subdue my sinnes and euill affections, but also to rule so far ouer my selfe, as to bring my very thoughts and all committed vnto me into some obedience to Christ. 2. Of his Priest-hood whereby I am made able to offer to the Lord my selfe supplications, thanks and workes of mercy, with all that I haue to serue him, Rom. 15. 10. 2. Ioh. 2. 20. 27.

2. Cor. 10.  
5.  
1. Pet 3. 5.  
Rom. 12. 1  
Heb. 13.  
15. 16.  
Pla. 4 5.

4 Of his Prophecie, making me to growe in the knowledge of himselfe, and in care to instruct others therein. Ioh. 6. 45.

*His*

*His onely Sonne]*

1. This is my faith, that he beeing the only Son of the Father by nature, hath made me a Child and heire by the grace of adoption, who was by nature a Child of wrath and perdition.

Ga. 4. 5. 6. Eph. 2. 3.

2. This comfort I finde herein, that to mee belongs the inheritance of Gods sonnes. Gal. 4. 7. Rom. 8. 17.

3. This also is for my assurance, for that he hath sent the spirit of his Son into my heart, whereby I can call him father with comfort, which is my witnessse and seale. Gal. 4. 5. 6. 7. Rom. 8. 16. 2. Cor 1. 22.

*Our Lord]*

1. This is my faith, that though I was vnder the Prince of darkenesse, hauing Sathan my Lord, vntill I beleueed in Christ, yet since I am Christs, and hee is my onely Lord. Eph. 2. 2. 3. 1, Pet. 1. 19. Ioh. 10. 29.

By

## The true watch,

By { 1. Purchase with his bloud,  
2. Gift from his father.  
3. Marriage contracted to bee  
consummate at his apearings. Ep.  
5.32. Hof. 2.20.

Ioh. 10.28.

2. This is my comfort, that beeing thus purchased and giuen to him as a peculiar gift, I shall neuer perish, and being thus contracted to Christ my Lord, the bond therof is in such faithfulness, as shal neuer be dissolued, vntill I be brought into the bride chamber, and fully glorified. Hof. 2.19.

3. This increaseth my assurance, for that together with this comfort I feele my selfe redeemed frō the earth: viz. my earthly conuersation, & do delight to heare the voice of my bridegroom. Apo. 5.9.24.4.

### 3. Article.

*Which was conceived by the holy Ghost,  
borne of the virgin Mary.]*

1. This

1. This is my faith : that though I was conceiued in sinne , and borne in iniquity , and so corrupted in all the parts both of my soule and body , yet that both the conception , birth and whole nature of Christ my Sauour , was fully sanctified by being vnited to his Godhead , to be imputed vnto me. Psal. 51. 5. Rom. 8. 2. 3. Luk. 1. 35.

2. This is my comfort , that my God hath giuen me this holines of his Son , as a robe to couer all my sinfulness , and whereby I do both presently , and shal euer stand most gloriously in Gods sight , chiefly at the great day. 2. Co. 5. 21. Phi. 3. 9.

3. This is my further assurance hereof , because I can mourne for this totall corruption in mee , and beeing humbled in the sense of it , am driuen daylie to put on Christ by faith : and for that I feele also the newe birth in me , by a change begun in al the powers both of my body and soule , wrought by vertue hereof , since I was conceiued

Rom. 7. 1.  
15. 18. 23.  
24.

conceiued and borne in the Church,  
by the power of the holy ghost. Rom.  
7.22.

#### 4. Article.

*Suffered under Pontius Pilate, was crucified]*

1. This is my faith, that besides al the  
euills which my Sauour indured for  
me, in all the course of his life, he also  
indured that most shamfull and accursed  
death which I had deserued, to satisfie  
his fathers iustice for me, and to  
pacifie his wrath toward me. Ga. 3. 13.

2. This is my comfort hence, that I  
am deliuered from the curse of the  
lawe, he being thus accursed for mee,  
and that whatsoeuer sufferings I indure  
in this life, are sanctified hereby  
to be to mee, either fatherly chastice-  
ments to amend me, or trialls to proue  
what is in my heart, or persecutions  
for

for righteousnesse, to fill vp the measure of Christs sufferings: by al which the Lord exerciseth his graces in me, and preuents the euills he seeth me in danger to fall into, and conformeth me to Christ my head.

Rom. 5. 3.  
Heb. 12. 12  
& 6. 7. 8.  
Apo. 3. 19.  
Col. 1. 24.  
Rom. 8. 29

3. This also warrants the soundnes of my faith herein. 1. Because I feele my selfe to profit in Christianity by my afflictions and crosses. 2. I desire to take pleasure in such sufferings for Christs sake. 3. Because the old man in me begins to be crucified with Christ. Gal 6. 14. Psa. 119. 67. 71. 2. Cor. 12. 10. Phi. 1. 29. Gal. 2. 19. 5. 24.

*Dead]*

1. This is my faith, that Christ hath died for my sinne, and by dying hath ouercome death, & so taken away the sting thereof, that it cannot hurt any of those that beleue in him.

1. Cor. 15.  
55. 56. 57.

2. This comfort I finde hereupon, that death shalbe so far off from hurting me, that it is already sanctified by this death of my Sauour, to beto me the

the

the gate of life. Phi. 1. 23. 2. Cor. 5. 1. 2

3. This also increaseth my assurance that my faith is sound herein, because I finde together with this comfort, that euery sinne hath recciued his deaths wound in me ( each beginning to die) and for that I feele a power by Christs death, to triumph against the terrors of death, waiting for it, when I haue finished my course, wishing to bee dissolued and to bee with Christ, Gal. 2. 19. Phi. 3. 10. Ccl. 3. 2. Phi. 1. 21. 23. Rom. 7. 24.

*And buried]*

1. This is my faith, that Christ was buried for me, both to assure me of the certaintie of his death for me, and that all my sinnes are buried in his graue; yea withall to bury sinne in mee, and to sanctifie my graue to bee a sweete bedde for my body to rest in vntill the resurrection. Rom. 6. 3. 4. Esa. 57. 2.

2. This very faith is my ioy, and moreouer that my sinnes thus buried shal neuer come into remembrance to  
accuse

accuse or condemne me, or to hinder  
Gods euerlasting mercy & loue from  
me. Rom. 8. 34. 35.

3. This also furthers my assurance  
for that together with this ioy I feele  
many sinnes buried in me, and consu-  
ming daily bp the vertue of this death  
and buriall of my Sauour, especially,  
the strength and delight I tooke in e-  
uery sinne. Col. 2. 11. 12. Rom. 7. 20.  
21. 22. 23. 24.

*He descended into hell]*

1. This is my faith, that Christ suf-  
fered not only in his body, the punish-  
ment due to my body, but in his soule  
also the tormēt due to my soule, which  
I should haue indured for euermore,  
and that not onely vpon the crosse,  
but also in the garden, as appeareth  
by his speeches, his praiers, his cry, his  
agony, and bloudly sweat, and so hath  
for me triumphed ouer hel. Mar. 14. 3.  
34. Luk. 22. 44. Heb. 5.

2. This is my comfort, that though  
I stood euer in danger of eternal death  
for

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for all my finnes, yet now by my Sauour I am deliuered from the terrours thereof. Heb. 2. 15.

Ioh. 3. 14.

16.

Num. 21. 9.

3. This is further for my assurance hereof, for that I haue receiued comfort in this onely, euen then when the paynes of hell haue gotten hold vpon me for my finnes, and because I feele a desire to saue others also from that place or torment, by leading them to this my Sauour, and haue now entred the narrow way to heauen, following my Sauour therein, hauing left the broad way going to destruction. Ioh. 3. 18. 36, Mat. 7. 13. 14.

## 5. Article.

*The third day bee rose againe from the dead]*

1. This is my faith, that my Sauour hath fully satisfied the iustice of his father for my sin, euen to the vttermost farthing

farthing, in that hee rose againe, because any one sin of his elect not satisfied for, had kept him in death, seeing hee tooke vpon him to become surety for them all. Rom. 4.25. 1. Cor. 15.55. 56 57.

2. This is my ioy, that thorough him I am iustified and stand as righteous in the sight of my God, all my sins being vtterly done away, and couered hereby. Rom. 4.25.

3. This helpeth my assurance hereof, for that besides this comfort. I feele my selfe also rayed vp to a desire of a perfect holinesse Eph. 2.5.6. Phi. 3.10. Apo. 20.5.6.

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## 6. Article.

*He ascended into heauen]*

1. This is my faith, that when my Saviour had fulfilled all things in the earth for the redeeming of his church, he went vp into heauen, both to prepare the way, & also to take possession

I                      and

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and to keepe it for me. Lu 24.51. Act.  
1.9. Ioh. 14.2.

2. This is my ioy, that none can hinder mee from thence, but where my Sauour and head is, there shall I be also. Ioh. 17.24.

This ratifieth my assurance, for that my affections are already ascended, being set on things that are above. Col. 3.2.

*And sitteth on the right hand of God the Father almighty]*

Mat. 28.28  
Ioh. 17. 2.  
Eph. 4. 8.  
10.

1. This is my faith, that my Sauour hath al power giuen him ouer al sorts, to giue eternall life to whome he will, and to condemne the rest: sittes as King at the right hand of his Father, filling his Church with his gifts, guiding it by his word and spirit, vntil he haue glorified it, and subdued all his enemies, conuincing the by the light  
1. of nature 2. of his works, as his creatures, iudgements, mercyes. 3. of his word. Es. 54. 10. 59. 21. 1 cor. 15 24. 35

2. This is my comfort, that hee will guide

guide me by his word & spirit continually: & ouer-rule whatsoeuer Satan or the wicked can doe against mee, to serue for my good and against themselves. Ph. 1. 6. 1. Pet. 1. 5. Esa. 8. 16.

3. This is also for my further assurance herein, because I feele my selfe desirous to bee guided by the direction of his holy spirit speaking in the word: and moreouer, I heare a voice behind mee saying: This is the way, walke in it, when I turne to the right hand or to the left. Esa. 30. 21. Esa. 59. 21.

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## 7. Article.

*From thence bee shall come, to iudge the quicke and the dead]*

1. This is my faith, that my Saviour shall come to bee the iudge of the whole world, to iudge euery one according to their workes. Ioh. 5. 22. Rom. 14. 10. 2. Cor. 5. 10.

1 2

2. This

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2. This is my ioy, that though I did, and doe naturally quake, so oft as I heare or thinke of the terrible iudgement, yet remembring the iudge, who hath by himselfe satisfied for all my sinnes, so taking them on himselfe, and giuen mee his owne absolute righteousness, I can cry; Come Lord Iesus, come quickly, sith he shal come to me a most happy Sauour, & not an angry iudge. Act. 24. 26. 2. Th. 1. 10. Ap. 22. 20

3. This is also for the accomplishment of my assurance, that this my faith is sincere, because beside this comfort I labour alwaies to haue a cleere conscience, that I may haue boldnes at that day, and can perswade men, knowing the terrour of the Lord, 1. Cor. 5. 9. 10. 11.

## 8. Article.

*I beleue in the holy Ghost]*

1. This is my faith, that the holy  
Gho<sup>st</sup>

Ghost is God, the third person in Trinity, sanctifier and preserver of his Church, knitting the whole Church to Christ the head thereof, & every member one to another. 1. Cor. 12. 12. 13. Eph. 4. 15. 16. & 4. 4.

2. This is my comfort, that he will I perfect in me this good worke of sanctification, vntill the appearing of Iesus Christ, hauing already so knit mee to Christ my head, as I can neuer bee separated. Phi. 1. 6.

3. This assureth my heart, because I haue already receiued the first fruites of this blessed Spirit, wherby I am enabled to sigh, wayting for the perfect adoption, and to pray with groanes, struiuing against that corruption in mee therefore it is to me as the scale and earnest of my inheritance against the day of glory. Rom. 8. 23. 26. 2. Cor. 1. 22.

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## 9. Article.

I 3

The

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*The true watch,**The holy [Catholike Church]*

1. This is my faith, that God hath  
 alwayes a chosen flocke, not onely of  
 those who triumph already in the  
 heauens, but euen militant here in the  
 earth, vniuersally scattered, all which  
 he hath ordained to eternall life, by  
 his sonne Iesus Christ, to whom all his  
 promises appertaine, hauing these  
 principall markes, a cheerefull submis-  
 sion to the word and sacraments with  
 all other the ordinances of the Lord  
 outwardly, & holy affections inwardly  
 according to the same, proceeding  
 from this holy faith: though the num-  
 ber of them haue beene very small in  
 the most flourishing ages of the church  
 and those ordinarily of the baser sort,  
 and shall scant be found when Christ  
 shall come. 1. Cor. 1. 26. 27. Luk. 18. 8.
2. This is my comfort, that GOD  
 hath vouchsafed me to be one of that  
 little flock. Luk. 12. 32.
3. This assureth me further hereof,  
 because

Esa. 59. 21.

Ro. 11. 3. 4

Mat. 28. 19

Mar. 16. 15

Ioh. 4. 21.

22. 23.

Mat. 28. 19

&amp; 10. 14.

Luk. 10. 16

Act. 2. 42.

46.

Mat. 7. 13.

because I feele in my selfe a hungri-  
 after the word and Sacraments, as my  
 spirituall nourishment, and can wil-  
 lingly submit my selfe to bee guided  
 by the same word, for the perfecting  
 this worke of grace begun in me. Ioh.  
 6.27.& 10.27.

*The communion of Saints]*

1. This is my faith, that this whole  
 Church hath a communion or felow-  
 ship together in Christ & all his bene-  
 fits, & so in euery article of this faith,  
 as in the same Saviour, Father, pre-  
 seruer & sanctifier: and also amongst  
 themselves, being affected a like both  
 inwardly in loue, hatred, ioy, griefe,  
 that is, to loue the same things, and  
 for the same: and outwardly in relie-  
 uing, helping, and caring for one an-  
 other.

2 This reioyceth my soule, that the  
 Lord hath vouchsafed mee to bee of  
 this blessed communion.

3. This further assureth me hereof,  
 because together with this comfort I

Rom. 8 15.  
 16. 28. 30.  
 Eph. 4 4. 5.  
 1. Cor. 1. 9.  
 1. Ioh. 1. 3.  
 2. et. 1. 2.  
 Phi. 2. 2.  
 1. Pet. 1. 10  
 Act. 2. 44-  
 45. 46. and  
 4. 32.

am so affected to all the true seruants of God, thus soundly professing the Gospell, that I can pray hartily for them, mourne and reioyce with them, and for them, as for my brethren and sisters, and bee readie to helpe them in whatsoeuer, esteeming of them as members of Christ with me, and can claime the word as my portion and heritage for euer. 1. Cor. 12. 26. Ro. 12. 25. Mat. 12. 49, 50.

## 10. Article.

### *The forgiuenesse of sinnes]*

1. This is my faith, that all this whole church & euery member thereof, haue all their sinnes forgiuen for Christ, being all washed in his blood. Heb. 8. 10. 11. 12. Apo. 7. 14.

2. This comfort I finde hereof, that howsoeuer I am: a miserable sinner many wayes, yet none of all my sinnes shall

shall euer be imputed vnto me, being of this holy Communion. Rom. 8. 33.

3. This is also for my assurance, because I can oft mourne bitterly, when I looke at my Sauour, whome by my sinnes I haue crucified, and do abhor the as none of mine, but fruits of that sin that still dwelleth in me in part, & moreouer because I can forgiue and pray euen for my very enemies, and haue set my selfe to wage continuall war against euery sin. Zac. 12. 10. Mat. 5. 11. Ro. 7. 1. 20. Mat. 6. 14. & 5. 44. 45.

## 11. Article.

*The resurrection of the body]*

1. This is my faith, that all bodies shall rise againe at the last day, when Christ comes, the bodies of all the faithfull to eternall ioy by the resurrection of Iesus Christ, though all the rest to condemnation. Ioh. 5. 29.

2. This is my comfort, that this my  
body

body now subiect to diuers infirmities, as sickness, manifold paines and sorrowes, &c. shall then arise a glorious body like the shining body of Iesus Christ, free from any more misery, paine, or labour, all teares being wiped away from mine eyes. Iob. 19. 25. 26. 27. Phi. 3. 21. Apo. 7. 16. 17. & 14. 13.

3. This is also further my assurance hereof, because I feele in my selfe the first resurrection, by a dayly rising in my inner man, to newnesse of life. Apoc. 20. 6.

## 12. Article.

### *The life everlasting]*

1. This is my faith, that in steede of this transitory life, so full of labours & griefes, God hath provided for all this holy church a most happy and blessed life, which shal continue for euermore. Apo. 21, 22 and 22. 1, 2, 3, 4, 5.

2. This ioy I finde herein, that  
though

though my life bee full of crosses and troubles, euery day subiect to a thousand temptations, and very momentanie, yet then it shalbe a most glorious life, when I shall dwell in Paradise in the presence of God, and all his blessed Saints and Angells for euermore. Rom. 8.18.2. Cor 4.17. & 12.4. Psal. 16 11.1. Th. 4.17.2. Thes. 19.10.

3, This finally confirmeth my assurance hereof, because I feele the life of grace begun in me already, which is the beginning of this eternall life (but that then it shall bee farre more holy and glorious, and euery way more blessed then the heart of man can conceiue,) and moreouer for that he hath giuen me this grace to belecue in the sonne: I therefore know by the testimony of my Sauour, that I haue eternall life; and withal he hath giuen me a heart to heare his voyce with delight, so that I shall neuer perish: yea my faith herein is such, that I account all things but losse and dung, in respect

Gal. 2.20.  
Ro. 14.17.

Ioh. 2. 18.  
36. & 5. 24  
25.  
Ioh. 5. 11  
12.

Ioh. 10. 27  
28.

*The true watch,*

respect of Christ Iesus my Saviour, & al the troubles of this life not worthy the glory, that shall be then reuealed vnto me, & so strue hard forward towards this marke, labouring alwaies to keepe a good conscience, both toward God & man; that I may euer be prepared for the full fruition hereof, & counted worthy to enter through the gates into the Cittie. Phi. 3. 9. Rom. 8. 18. Phi. 3. 13. 14. Lu. 20. 35. Apo. 22. 14

*This is the victory that overcometh the world, euen our faith. I. Ioh. 5. 4.*

*Be thou faithful vnto the death, & I wil giue thee the crowne of life. Apo. 2. 10.*

*Here is the patience of Saintes, here are they which keepe the commandments of God, and the faith of Iesus, Apoc. 14. 12.*

*I haue sworne and will performe it, that I will keepe thy righteous iudgements. Psal. 119. 160.*

*Then shall I not be confounded, when I haue respect to al thy commandements. Psal.*

Psal. 119.6.

Lord increase my faith. Luke. 17.5.

Mar. 9.24.

*The benefits of this practise of examination to incourage vs vnto it, sith it is wearisome and vnpleasant to our corrupt nature.*

1. **P**ERforming \* it aright, we shall auoyde all hardnesse of heart, lukewarmenesse, sleeping in any sinne and preuent an euill conscience, with many other punishments of sinne; and withall we shal be able to recouer our selues forthwith, out of euery grosse sinne, and from Satans power, yea euen from the gulph of deepest despaire.

Psal. 32.45.

2. We shall dayly be putting off the olde man, and putting on the newe: strippe vs of the ragges of our sinnes, and put on our wedding garment, to make vs still more glorious in the eyes of

\*The labour is easie to the good hart: the benefit incomparable.

1. Ioh. 5.3.

Mat. 11.30

Practise will make

it every day more sweet

Psal. 119.56.

Ro. 10.1.

101.

Lam. 3.39

40.

of our bridegroom: yea we shall cast away the workes of darkenesse and put vpon vs the armour of light. Eph. 4. 21. 22. & 3. 24. Ro. 13. 12.

Eph. 6. 11.  
12. 13. 14.  
15. &c.  
Mat. 4. 11.  
Lam. 4. 7.  
Ro. 16. 20.

3. Being thus armed, we shall be so inabled to watch continually, and defend our selues against Sathan, and all his power, that he shall neuer giue vs any deadly wounds, but we shall put him to flight, and in time trample him vtterly vnder our feete.

Pro. 2. 9.  
Psa. 1. 1. 2.  
3. Joh. 1. 3.  
4.  
Pl. 119.  
1. 6.  
2 Pet. 2. 7. 8.  
Luk. 19.  
41. 42.  
Phi. 1. 9. 10.

4. We shall be able to see the good way and wherein the perfection of a Christian consists, with his true glory and felicity in this life, and to reioyce in them that are such: and withall to behold the feareful state of the world, to moune for it with iust *Lor*: so to iudge aright betweene the godly and the wicked, and specially to iudge of our owne estate.

5. We shall bee fitted in some measure according to our place & calling as wee are Christians, to teach, conuince, admonish, reprove, exhort and comfort

comfort both our selues and others.

Ro. 15. 14 1. Th. 5. 11 14.

6. We shall be inabled to pray for our selues and others, with the whole Church of God, according to our seuerall necessities, and after the will of God in faith, and withall to make a most sound confession of our owne finnes, generall or particular, & of the finnes of the time with feeling and so most sweete thankgiuing for all mercies, with a like comfortable profession of our faith. Ioh. 15. 7. 1. Ioh. 5. 14 & 3. 22.

7. Wee shall so grow in Christ, and repaire his image, as by beholding & obseruing our selues, we shal get most strong consolation, that wee are true branches of that holy vine, liuely members of Christs body, the very sheepe of his fold, to stand at his right hand, and hence most certaine assurance of eternall life sealed vnto vs by his holy Spirit, hauing in the meane time al the promises of this life, and that to come,  
all

2. Pet. 1. 10

11.

1. Th. 1. 3.

45.

Ioh. 15. 2.

2. 7. 8.

Rom. 5. 10

Gal. 3. 3.

Heb. 10. 32

33.

2. Tim. 4.

7. 8.

all being ours and for vs. 1. Tim. 4. 8.

1. Cor. 3. 21. 22. 23.

8. Seeing our growth in grace, perceiving what sins we have overcome, and what graces wee have obtained, we shalbe encouraged to strue forward to perfection, vntill we obtaine the ende of our strife, the crowne of glory. Apo. 2. 9. 10.

9. Wee shall shine as starres in the world, to the greater glory of our god, the comfort and good ensample of Gods seruants, the conuersion of the wicked, or stopping their mouthes, & leauing them more without excuse, Phil. 2. 15. 1. Pet. 2. 12. 15. & 3. 1. 2.

10. We shall increase the brightness of our glory in heauen, as wee have more glorified God in the earth, for the practise of this examination of the course of our life, is a spiritual sowing, whereof we shall in due time reape a plentiful harvest, if we faint not. Dan. 12. 3. Rom. 2. 6. 7. Mat. 19. 28. 29. 1. Cor. 9. 6. Gal. 6. 7. 8. 9. 10.

11. We

11. We shall be sure to get and keep a good conscience, wherof such peace, boldnesse, security, and heavenly ioye will follow in vs, as passeth all vnderstanding, and no carnall man can possibly feelee, but onely those for whome the kingdom is prepared, because it is the beginning of it in this world. Pro. 15. 15. Rom 5. 1. 2. 3. Phi. 4. 7. 2 Cor. 1. 12. Ro. 14. 17.

12. Briefly, which is the summe of all, we shall get this assurance, that Iesus Christ is our Sauour anointed for

vs our { King.  
Priest.  
Prophet.

Apo. 1. 6.  
1. Pet. 2. 9.

hauing made vs also Kings & Priests to our God for euermore.

*Some necessary questions appertayning  
herunto.*

1. *Of senselesnesse in sinne.*

Quest. **C** An any man liuing without feeling of his sinne, and  
K misery

miserie by it, or of his spirituall pouer-  
ty, haue any sound hope of saluation  
by Christ?

Ans. No, Christ is a Phisition onely  
to them that are sicke, a deliuerer to  
them who feeble themselves in prison,  
calls them onely that trauell, and are  
ready to faint vnder the burthen of  
their sinnes. Luk. 4. 18. Elz. 61. 1. Mat.  
11. 29. 30.

*2. Of obstinacy in sinne.*

Q. Can any who continue stub-  
bornely in any one sinne, not submit-  
ting themselves to bee ruled by the  
word of Christ and his ministers, in all  
things, hope for eternall life by Christ,  
or the fauour of God? Mat. 16. 24. 25

Ans. No, they that come to Christ,  
must follow him, forsaking themselves  
taking vp their crosse daily, & learne  
of him to beare his yoake: if euer they  
will finde rest vnto their soules, they  
must heare his voice, or else they shall  
be destroyed from among his people.  
For they that despise Christs messen-  
gers,

Luk. 9. 23.

Mat. 11. 30

Act. 3. 22.

23.

Luk. 10. 16

Iam. 2. 17.

8.

gers, refusing to heare them, despise him: and all that boast of faith, must shew their faith by their workes, to be a liuing faith, else it shal no more profit them then the faith of the deuills, yea all must followe holinesse without which no man shal cuer see God with comfort. The Lord also threatneth, that whosocuer liues but onely in one knowne sinne shall die the death; his bloud shal be vpon him. Ezek. 18.9.21 and much more if he shal sin presumptuously Num. 15.30.31 Heb. 12.14.

3. *To whom sound comfort  
belongs.*

**Q.** Can any but they who indeauor to walke with GOD in holinesse all their daies, haue any cōfort that they shall be heard in their distresse, or can they pray?

**Ans.** No, for the iustice of God will not admitte it: for he that turnes away his care from hearing the law, his prayer is abominable, and what maruell is it, if God call to vs, and wee will not

heare to obey him, though he heare not vs, when we call and cry to him. Therefore we must hold this rule for certaine, God heareth not sinners according to that of the Prophet. That if wee incline vnto wickednes in our hearts God will not heare vs, neither can we be sure that we shall neuer bee confounded vntill wee haue respect to all his commaundements. Pro. 1. 24. 25. 28. 29. Ioh. 9. 31. Esa. 1. 15. Esa. 66. 2, 3. Psa. 66. 18. Psal. 119. 6. Eze. 18. 11.

● *Experiment general.*

Trie whether wee can finde any sound cōfort in our prayers, that God will heare vs in the day of our affliction, or any time of neede, or heare any other praying for vs, or that any one of the promises of GOD belong to vs, or so much as belecue any article of faith with comfort, vntill wee haue soundly repented of all our sinnes, our knowne sins particularly, vnknowne generally, with a full resolution to knowe the Lord, and feare him, walking

king in all his commaundements for  
euer. Psal. 32. 3. 4. 5. Ios. 7. 10. 11. 12. 13  
19. Act. 11. 23.

*4. Quest. Of the causes of  
back-sliding.*

Quest. Sith sinne hath such fearefull  
effectes, and men voyde of feeling of  
their sinne, are in so dangerous a case,  
howe come a number, who haue had  
some good feeling, to such coldnesse  
in religion, hardnesse of heart & sense-  
lesnesse in sinne, as to make no con-  
science almo<sup>t</sup> of any sinne?

Ans. 1. By a vaine conceate that our  
case is good enough, comparing our  
selues with others and not with the  
lawe of G O D, forgetting that wee  
should euery day growe vntill wee  
come to perfection, and that when we  
go not forwards in Christianity wee  
go backward. Gal. 6. 4. Psal. 92. 13. 14.  
Eph. 4. 13. 15.

2. By neglecting the meanes of the  
preseruation of grace, as of ordinary  
hearing, reading of the Scriptures and

other good bookes , praier , meditation, conference , examination , fasting and the like, or doing these things for a fashion onely , without reuerence, or at least not wayting for the fruit of them,

3. By committing some grosse sin, or liuing in some knowne sin without repentance, as *David*, or not glorifying God according to our knowledge of him , in practising all holy ducties which he requireth , or at least not receiuing the loue of the truth soundly but only a tast of it, or for a fit; to serue the time. Mat. 25. 29. Rom. 1. 21. 22. 24. 26. 28. 2. Th. 2. 10. 11. 12.

4. By ouermuch greedinesse in seeking earthly things, whether our pleasures , profits , ease or credit , which steale away our hearts and choke grace, or seeking the more then Gods glorie and his fauour , with the things concerne his kingdome , or with the neglect hereof, and of the saluation of our brethren . For our loue cannot bee

Mat 13. 22.  
 Luk. 8. 14.  
 Mat. 6. 33.  
 Luk. 37. 38.  
 1st. 6. 24.  
 1st. 2. 15.

in the highest degree to two contrary  
maisters: but as it increaseth towards  
the one, it decreaseth it towards the  
other, neither wil our iealous God part  
our loue with the world, for either hee  
will bee loued with all the heart, and  
with al the soule, and aboue all earthly  
things, or not at all. Iam. 4. 4. Mat. 22.  
37. Luk. 14. 26.

5. By familiarity with the enemies  
of Gods religion, or men notoriously  
profane, or luke-warme professours,  
for it is the iust iudgement of God to  
leade vs into temptatiō hereby, so gi-  
uing vs vp for these sinnes. Psa. 26. 4. 5  
and 16. 3. 4. and 15. 4 Pro. 22. 24. 25.  
Deu. 7. 1. 2. 3. 4. 5.

5. *Quest. Of finall Apostacy or back-  
syding, Whether a child of God  
can fall away finally.*

Obj. But if I finde once that I am a  
childe of God and in his fauour, I may  
be sure that I cannot fal away vtterly,  
nor yet loose his fauour, although I  
keepe not so strict a course, but some-

what follow my pleasures and frame my selfe a little to the time , or liue in somethings of which I am perswaded that they are good , or for which I see no great warrant , or omit some lesser dueties : for GOD is vnchangeable in his loue, that whome hee loueth once, he loueth to the ende, and so infinite in mercy that hee cannot take it from his vtterly: besides that in many things we sinne all.

2. Pet. 1. 10

Ps. 1119. 6

An. 1. Sathan can transforme himselfe into an Angell of light , perswading thee al is wel , when it is nothing so : for thou maist goe as far as Herod or Iudas, and yet be in no better state then they : therefore it is good to follow the aduice of the holy Apostle Peter, to giue all diligence to make thy calling and election euery day more sure, by keeping in all things this strict watch of the Lord, so increasing in the practise of true piety. 2. Bee it so, that thou art the child of GOD, and in his fauour, yet by liuing in or committing but

but some one sin, thou maist not onely loose the feeling of the Lords fauour and loue, but moreouer bring vppon thee all the miseries befalling the impenitent person mentioned in 4. 5. 6. 7. 8. 9. pag. Saue onely the two last, as some of them thou art sure to feele, if thou preuent them not by speedy and earnest repentance, so that thou maiest come to that estate, that if thou hadst all the world, thou wouldst willingly giue it to bee assured of Gods fauour, or else to haue his hand to lie heauily vpon thee all thy life long, as vppon *David* after his adultery and murther, that thou wilt thinke it madnes, to buy the sweetest sin, at so high a rate. Let that seuerity against *Moyse* and *David*, the dearest seruants of the Lord, warne thee herein: for this hath the Lord promised to his, as a gracious fauour, that he will correct the offences with the rod, and their sin with scourges: because hee will not vtterly take his mercy from them, nor damne them

them with with the Reprobate.

*6. Quest. Howe to recouer the feeling of the Lords fauour, and to obtaine the remouall or sanctifying of his iudgements vnto vs.*

**Q.** But how may I recouer the feeling of the Lords fauour, and remoue his hand when it any way lyeth heauily vpon me?

**Ans.** The Prophet *Jeremy* answers, Thy sorrow being for thy sinne, thou must search and trie thy wayes, and turne a gaine vnto the Lord. 1. Thou must by diligēt searching find out thy particular sins as neere as thou canst. 2. Thou must acknowledge them according to their nature, with griefe & sorrow of heart. 3. In the sense of thy sin, loathing it, and condemning thy selfe for it, thou must cry earnestly for pardon in and through Iesus Christ. 4. Thou must offer thy selfe to God to serue him all thy daies according to the strict rule of his worde, watching against

*Lam. 3. 39-40.*

against and abhorring all sinne, but especially those whereby thou hast most dishonoured and offended his heauenly maiesty. So applying to thy selfe the comfortable promises of the Gospell, as they are set downe in the Articles of faith, wayting vpon the Lords mercy, by continuing in instant praier, thou shalt at length vndoubtedly finde true comfort, though hee deferre longer, (as sometimes he doth, when wee haue made small reckoning of his fauour, or griued his Spirit by some hainous or scandalous sin) and in his due time thou shalt haue his hand remooued, or much comfortable experience of the sanctifying of his correcting thee.

7. *Quest. Of the certainty of Gods fauour.*

Q. But when may I be out of doubt of this fauour of the Lord. Psal. 4. 3. & 5. 12. & 11. 7. & 33. 18. & 34. 14. 15.

Ans. Then and so long onely as thou makest conscience, thus to walke with

\*Thou must pre-  
uaile as Is-  
cob, wrast-  
ling and  
weeping:  
should fast  
let him not  
go before  
hee haue  
bled  
thee: he wil  
certainly  
do it.  
Hos. 12. 3-  
4.

with thy God, in all his commaundements as his obedient childe thou mayst be assured of his loue, as of thy tender father. Gen. 17 1. Ps. 103. 17. 18

*Some speciall preseruatiues against enery sinne.*

1. That wee bee resolute to choose rather to indure any misery, then to sinne against God, as *Ioseph*, *Daniel*, and the three children. Dan. 1. 8.

2. That wee consider the haynousnesse of the least sinne, that it is against Gods infinite maiesty, and Christs blood, deseruing the eternal curse of God; and more by the fearefull punishment of the sinne of the Angels, of *Adam*, *Lots* wife, *Moses*, *Azazel*, *Saul*, and chiefly, that vpon the sonne of God himselfe, so to accustome our selues to subdue the very least finnes, seeing a child of God cannot looke to carry away the least fault against knowledge and conscience unpunished, without speedy submission and amendment.

dement. Num. 20. 12. Deu. 3. 26.

3. That wee warily resist the first motions to any sinne, and bee carefull to auoide euery occasion thereof, as we do of infectious diseases. 2. Sā. 6. 6. 7. 1. Ch 13. 10. 1. Th. 5. 22. Gen. 39. 10.

4. That we liue alwaies as in Gods presence, who may take vs away on a suddaine remembring also our appearance before him. Pro. 5. 8, & 6. 25. 27. 28. Gen. 17. 1. Ioh. 22. 22. 2. Cor. 5. 10. 11. Act. 24. 15. 16.

5. That we keepe continually a fresh remembrance of Gods great goodnesse, especially his chiefest mercies  
\*bodily, and spirituall, ordinary, & extraordinary, to say alwaies as *Ioseph*, how can I doe this, and sin against my good God? Psa. 103. 2. 3. 4. 5. & c. 116. 12. 16. 2. Gen. 39. 9. Neh. 6. 11. 13.

6. \* That we be walking euer painfully in our speciall calling with God as in the eye of our tender father, that Sathan may neuer take vs out off our way. Psa. 91. 11. Deu. 30. 15. 19. 20.

7. That

\* Let thy great deliuerances neuer depart out of thy heart.

\* Looke to this as thy life, thou that desirest to be kept from all euil.

and finde the comfort that is in godli-nes: re- member when *Dauid* was caught and when God hath reueyled himselfe most familiarly to his.

7. That we keepe withall a perpetuall memory of the former misery of sinne, and blessings of righteousness.

8. That about all wee vse feruent praier vpon all occasions, to bee kept by these preseruatiues. 1. Thes. 5. 17. Eph. 6. 18.

*Meanes to keepe alwaies a tender conscience.*

\* Let experience  
teach thee.

1. This weekly \* practise of considering our waies. Psa. 119. 59 Iam. 1. 25.

2. Carefull vsing all the meanes of grace, neglecting no one. 2. Tim. 1. 6.

3. Auoyding presumptions, or grosse sinnes. Psa. 29. 13.

4. Companying familiarly only with the Godly, auoyding the company of the wicked, so far as is possible, reproving their euill behauiour, where wee may conueniently, in al wisdome, bearing euer a secret detestation of their sin. Psa. 15. 4. & 16. 3. & 119. 63.

5. Watching against worldly cares, and delights, that they steale not our hearts away from the Lord. Mat. 6.

24. & 13. 22. Luk. 21. 34.

*This is the generation of them that seeke him, of them that seeke thy face, this is Iacob. Psa. 24. 6.*

*The way of the righteous shineth as the light that shineth more and more unto the perfect day. Pro. 4. 18. 19.*

*Such as be planted in the house of the Lord, shal florish in the courts of our God.*

*They shall bring forth fruites in their age, they shalbe fat and flourishing. Psa. 92. 13. 14.*

*The loving kindnesse of the Lord endureth for ever and ever upon them that feare him, and his righteousnesse upon childrens children, unto them that keepe his covenant, and thinke upon his commandements, to do them. Psa. 103. 17. 18.*

**FINIS.**

